Ernth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Saks a Hearing.

VOL. XXIII.

JNO. C. BUNDY, Epiron.

CHICAGO, MARCH 2, 1878.

SINGLE COPIES SIGHT CENTS.

THE ROSTRUM.

conceive of no ending to personality we can conceive of no beginning. And what we call the beginning of man is the utmost point of the radius of his present intelli-gence, at this or another time in the future or past of his development, and that really, What Relation Does Modern Spiritualism Sustain to Modern, Scientific

supposes he has gotten the mmortality, with a beginning will find his logic will drift a confidence in his immortal-finds himself intellectually to gather up the analogies of esce.

e Delivered by Mrs. F. O. Hyzer At Everett Hall, Brooklyn, N. Y.

Materialism?

comes ponderable. But we have only to

THE ETHICS OF SPIRITUALISM:

System of Moral Philesophy.

Tolerance and commendable charity become a weak excuse for, and supine indifference to arror. There is an aboultar Elphy time Wrong. What is Wrong to a bound the Elphy time Wrong. What is the work of the indifference to a strength of the indifference to the consideration, who was the superior to the later. The was the consideration, who was the superior to the later was the consideration, who was the was the superior to the later of the consideration, who was the was the consideration, who was the was the

HAPPINESS-

reats on this lofty-state of beneviolene flowing to the mind, as an under current, from the flood streaming and from it continually. The good of others is our own Supreme Good. Benevolence is never in error, sever wrong. It is a key sock in the ectave of there is our own Supreme Good. Benevolence is never in error, sever wrong. It is a key sock in the ectave of the property of the course of the course of the course of the course of the course, as each of the course of the c

This life as not probationary; counting up from the rank [O anima being dwelling in melia of section 1.1] a sending of welling in the mist of sending the section of the physical arratem spiritual nature, or slow growth, must be cultivated whilly as an exosit; else the rank weeds will overand asp his ristlity. From the credit to the green and asp his ristlity. From the credit to the green his discipline. Children are sometimes borns with the county must be getter stand in the nature these possess their happy organizations.

richt, then the bratte of our nature is as divine as our mobality.

"It in access, let the passions burn themselves out, and ten will the man become subject to his angel nature."

Distinct, and appearing to opportung Conscience, is shaper on and false as it is stuble. The Stromgest facility between the most sustemance at the expensity of the weaker. Like the partiest cut, it is of only playbrid is now as hard, but pushes the weaker follow. Due if grow yeach by satiety the the far is a study of the strongest facility which is the same and the sam

denounce and purishly. It is the mily way some men can be recluced, and gain courts of themselves, and commence a higher course of selvancement."

THIMOS AND HEN ARE MORATE THEY MUST BE, not because right? because such is written in the constitution of the world. He who meastles his burntle intuition of the world. He who meastles his burntle intuition of the world. He who meastles his burntle in the constitution of the world. He was not seen to the constitution of the world. He was not seen to the constitution of the world in the wo

and charred, rather than the plastic material reals from the quarry.

Life far discipling and progress. Reasoning founded on its termination at the grave is fulfacious. Our every thought and deed having eternal relations, the faculties which connect us to saterfall fire are accessary so far as they effect that object, but any farther extends of off-gates by definitions of the control of the con-plex progression. They are for dust in our relations, and the control of the control of the control of the part of the control of t

of tomorrow.

Turn where we will we find this lesson taught in unmistakable language, and the lash of pain distinguishes with nicest discrimination the Right from the Wrong in the

nicest discrimination use sage.

conduct of life.

The child settling forward toward the ideal angel, before the content to remain half a savage; that is, dominated over by his brutal nature, or its slave, restrained only by the laws of the society of which he is a

member,

CONSEQUENCES.

If we do Wrong we are certain to bear the consequences. If Right to enjoy the results. To know the Right from the Wrong is the foundation of moral conduct. To know these levolves a knowledge of mains nature and of the three levolves as knowledge of mains nature and of the solution of the conduction of the condu

CHAPTER VIII.

THE WILL Considered by must philosophese as a distinct and independent faculty, and source of power. In moral philosophesy it becomes us source of responsibility, and its freedom is a cardiand doctrine of theology. Mar annot be held repossible for its actions unless that annot be held repossible for its actions unless that annot be held repossible for its actions unless that of doing, and he must found up the allowed to 0 to not obtat have the power within himself. If he is hedged in by the continuation which change the purpose of his Will, and if that Will be dependent on his physical surroundings and mental conditions, he cannot be add to be a free men al agent in the theological acceptation of that term.

as accus in the theological acceptation of that terin.

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intite sortes of causes and conditions. This cumulation from the beginning, this resultant of the entire mind, is from the the principal of the entire mind, is from the beginning, this resultant of the entire mind. If the Will is a distinct power, or source of power, why is its strength in any given direction askedly proportioned to the strength of mind in that direction To fillutration, when combativeness is strong, why does the individual Will to be combative, and if, weak, why will to be the first that the strength of the combative, and if, weak, why will to be the first am an base untoward authorito, the Will is alike favorable to ambition. If he is without, there is no vanishing Will.

The same is shown uncitously when a portion of the winds in temperated, as has been repeatedly done by accident in the same of the same in the properties of the same in the sam

RELIGIOUS EXERCISES IN SCHOOLS.

RELIGIOUS EXERCISES IN SCHOOLS.
Gen. Francis Walker of New Haven, (Ct.) agus—
"It is, latiout never intimated that these exercises also retained for the aske of the schools themselves.
It is, and support two hundred teachers, at an exponent age of the schools themselves."
Ings. and support two hundred teachers, at an exponent produced the school of t modified and that the district would have the right to built as much as a single house or single roop, or maintain, at public argents, a single person, for the sake of religious cerceiose, or to require the attendance of a single child, a such exercises; but there are those who thick that so long as the principle has the houses whill, and the itselfers are the safety of the result of the religious exercises and the principle of the opportunity and have religious exercises incidentally to the proper work of the achools. If we have achools, let us have the best we can get; coulses them to this proce. Are considered to the contract of the contract o

THE LIFE AND WRITINGS

SELDEN J. FINNEY: EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

Thave worked in Lowell and Portland for the inauguration of this great movement, and have succeeded between the control of the property of the control of th

world.

SELDEN J. FINNEY."

Mrs. Finney writes to the Editors,—" You will see from these, my beloved husband's letters, that Justice, Aspiration and Parity, were his constant aim, even in the most secret walks of life. He was the most conceives per-

Mrs. Pinney writes to the Editors—"You will see from these, my beloved hapband's letters, that Justice, Aspiration and Purity, were his constant sim, even in the most secret wasks of life. He was the most canesses person I ever knetw."

Of these letters the two following give a glimpso of his most secret wasks of life. He was the most canesses person I ever knetw."

Of these letters the two following give a glimpso of his most canes and the process of the process of

to remain in this city of Troy.

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(To by continued.)

A TRIUMPH OF SPIRITUALISM.

EDITOR JOURNAL:—It will be remembered, by many of the readers of the Journay, particularly many of the readers of the Journay, particularly traveling magician styling himself Professor Guardan, late of St. James Hall, London, gave ones or two catching the state of St. James Hall, London, gave ones of two mothers ago at which time he handled Spiritualism of the suddens of the state of the suddens of the state of the suddens of the state of the suddens of

But, alas i Christian hopes, like old ceean's tides have their rise and fall. A few weeks age this same wijhom exposer again made his appearance in our city, and with this traveling agent, visited the rooms of Mr. W. T. Church, who had been doing noble work years past, and requested of him a private science for the purpose of criticating and exposing, if possible, his manifestations. Our little brother readily assenticly and both geatlemen achnowledged themselves dumbored and both geatlemen achnowledged themselves dumbored to the purpose of the purpose of

best to himself.

Hoping for a speedy and favorable reply, I subscribe a speed.

Hoping for a speedy and favorable reply, I subscribe a speed and the read of the replace of the consulting the Baythurial side of the city, and his guides as well, concerning the aday of two for the purpose of consulting the Sprittualistic of the city, and his guides as well, concerning the matter. Buring, the delay the Sprittualists were aspects ocutaining the challenge in their faces, and at the amen time excitatining. "Now Sprittualism is done for."

Why don'tydar medium accept the challenger? Others and the control of the control

frition upon a san imposter, and a triding with the finest and pure for the purpose, I believe, of ad impossible for me to produce in occur before a private party, I upon the produce in occur before a private party, I upon challenge, and with the produce of the produce of the private party.

Respectfully, etc., W. T. Cauffer & Sydenham St The contest came off as advertised on Tuesday evening, the 5th inst., at Albert Hall, before a darge and highly intelligent and ence, with the exception of a contest of the contest of th

It was quite evident that a large majority of the au-dience were in full sympathy with the magician, and determined to embarrass Bno. 6. in every possible way, and thus convert the whole affair into a public way, and thus convert the whole affair into a public way, and thus convert the whole affair into a public way, and thus convert the whole affair into a public way, and thus convert the whole affair into a public upon the platform, read the challengs and acceptance, whom when heartly cheered.

The agryengent between the parties was then read, which was, "that each contestant should choose one and to ack as a committee, and the sudlemes to choose

which was "That such contestant should choose one man to act as a committee, and the andlence to choose the third. The one chosen by Prof. Gazzino to secure Mr. Church in the cabinet and sit there with him dur-ing the manifestations, after which the Professor was to enter the cabinet and be secured in a nearly the same manner as possible by Mr. C. committee, who was also to sit, with him in the cabinet while the Pro-



SCENES FROM THE HOME OF OUINA. Written by Ouina, through Her Medium. Water Lily, Cora L. V. Richmond.

> PEARL. CHAPTED VIII

THE VISION OF PEARL CONTINUED.

THE VISION OF PEARL CONTINUED.

From the Iris groutto they passed. The young girl who had been knéeling in prayer, bore the lovely slower, (the blossom of her prayer and love) and shoated toward the nether sphere. Pearl and her angel mother passed on to visit other sopies in that enchanting abode. Presently they came to a beautiful forest graden, where, a large number of youtha and madens were at work planting grapes, training vines, and tenderly arranging the slowers toward the light. Their light footsteps seemed upon the act observed the property of the property of

amid thely work. One buse eyes massessang:

O stolet, my violet,
I planted thes long aloy.

The earth with my tears was wet,
Thy conjunct to so by.

The seath with my tears was wet.
Thy conjunct to so by.

Ome forth, violet, come forth of the come forth, violet, come forth, violet, come forth, violet, come forth. Another madden with golden hali, was bending over a group of fragrant flowjers as she placed them tenderly toward. The light, she sang:

Fair Defaults of the conformation of the conformation

Through the wood the sweet echoes— Come from the youths and maidens, "We will pray ere long, And sing our matin song."

And sing our matin song."

A young lad bent above a tree, young and newly leaved. Its branches were growing thrifty and strone, and the new shoots were of a brilliant tender green, while the trunk already was too large for him to span with one hand. Through the intricate fiberg of the trunk and branches, and through the viens of the semi-transparent leaves, the small bright globules of life-giving fluid could be seen keeping glad time to the pulsations of some unseen heart.

The lad sang as he breathed his life into 'the tree:—

could be seen keeping graa tune to see practions of some unseen heart.

The lad sang as he breathed his life into the tree:—

Even so my friend on earth,

Of whom the symbiot, thou must be
Has wakened to new birth.

Horra hot good dasires my tree.

Tang, labing to thee.

There were primnoses and ferns, harebeeks and forget-ments, and such deletad tracery of tender vines, forming arbors of aware trees, and the seen of the

form of flowfer."
"Yes, my child," replied the angel mother,
"and when they have overcome their own
talls they are given charge over others to
atch then also, and this is against more of trees and flowfers in this garden.

You will go again to seith, my-Pearl, to
bear the preclosus seed of truth and, love
from our flome. Telf them what you have,
seen. Come, children."
Thy youths and maidens then came in respecies to the call; and each brought a flower or leat of a tree from their forest garden.

"It is our morning-offering," the mother

The tail trees began to whisper in sweet monotons, and all the little trees responded. The virgin flowers bent their beads and wafted linease from each challes, making music. Then the children healt, and in alcook with juntured faces, brasthed this insurant prayer, which the very silence and their wwn, intense fervor, made audible-

Parent of every soul, Father and mother God. make us one with thee, wen as this quickened rod Is one in life and power With every leaf and flower.

May we be strong in truth, Unfold in hope and love. May we be strong in faith Our lives of love to prove. Abundant praise we give, O, bless all souls that live.

The spirit of this prayer, like whits light, enfolded the children, and as they arose, the forest breathed a sound of music. The flowers responded in fragrant melody, and the children's volces chanted first low and soft, then louder and souder until all the air soft, then fouder and souder until all the air was filled with brilliant circles of sound, like the many hops of the rainbow—the Iris arch of love.

The agh of love as no of the Forest GARDEN. IN THE FOREST GARDEN.

OARDEN.

OARDEN.

Ye stor, ye story, of towers.

Ye stor, ye story, of towers, and joy and love, Blooming so brightly in our heavenly bowers. The truth and beauty of the sould to prove.

Basing weet blank for sorrow's pain, O, flowers, single O, flowers, single O, flowers, single Soulden.

Bright and fair, forever bright and fair. Ye winged songsters of the beavenly sphere, Pouring your rapture on the charmed air. In circling waves of music pure and clear. Lifting the soul from every doubt and pain to, birds of heaven, sing. O, sing again.

o, orros of heaven, sing, O, sing again.

O, anthems loud, forever loud and high.

Ye forests sing and sway forever more.

Wave, wave, ye banner'd choirs, your misstrelsy, that widen cohoses on the mortal shore.

O, forest, sing above all human pain,
Chant, chant, forever more, that blessed refrain.

THE POPES AND HEIR DOINUS; or Biographical sketches of fine most noted Vicars of Christ and Vicegerensk of God.

Pp. 271, 133no, muslin; D. M. Bennett: New Toric 1552. For sale at the office of this paper—precisis in Colth.

Pp. 277, tighos, multis, D. M. Bennett: New-processing For a fact the origin of this paper In these portentions times when Protestantism through ritualism is rapidly diriting toward Catholicism, and Catholicism is expeditive, a lastory of Popes from that one who has lately represented St. Peter, upscandle. The author has set itinself to the task with uncompromising spirit. He says: should be unmittakable, were should the unfasteable with the compression of the control of the contro

ological seminaries and colleges, 1,600 academine and achools, 20,000 pupils, and 150 miles are seen as a seen as a

Church, are timely and profitable reading.

ISIS UNVELLED. A MASTER KEY TO THE
Myderies of Ancient and Modern Science, and
Ther is one of the most extraordinary
works of the inneteenth century. The author has brought to bear on the investigation
one versed in most of the modern and anclent languages, and especially of the realgious and practices of the hundristic nations.
Oabala; an accurate perception of the real
agguidestion of En-Soph; and an acquaint
of India, Ching, and especially Ceylon are
not qualities visually united in one writer.
To those are added the graves of a polished
thor hass-venture/to, publish to the worldcan of course only be understood by some
scarcely Annier this book, though there is
nothing offensive to their tenefs expressed
in it. The works with which is affored the
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work with which it most contrasts is the
last Dr. Innas, entitled "Annient Palling". tained miden whiles use assume and more which no one in this world will over know. Mme. Blavtakky, however, is nearly always accurate, and to the point. We are so impressed and almost appealed by the control of the point of th

work; so grateful by the author for having critical, so ourselves had only known to exist a cattered up and down the pages of Scheller's work on Megonlahrs, that we completed work for expectation or critical approval. If any, we commend the passes relating to the Brahmangeal consideration or critical approval. If any, we commend the passages relating to the Brahmangeal adopted as an emblem by the Jewish and mediavaril adaptists, who call it "Solomous" to which its original theosophical designers never thought of applying it. Another passage well worthy of perusal is that on it is well pointed out that the critical world is in a state of entire ignorance as to Gnostica and their Remains, "asy," Or the teneta of the Druzes nothing authentic has ever come to light, the popular belief consiste and their Remains," asy, "Or the teneta of the Druzes nothing authentic has ever come to light, the popular belief ided in the form of a caif." The alleged "Expost—de la Religion des Bruses, by a merely imaginative volume; but we may living Sephardim Jews near Beyrout, who seems the secret concett excitating in the Lebanon are well described by the author from information of the control of the control of the secret societies excitating in the Lebanon are well described by the author from information of the control of th

lems of futerest-Gems of Wit and Wisdom.

A newspaper is the only instrument which can drop the same thought into a thousand minds at the same moment.

minds at the same moment.
Witti men of small understanding. The
things they do not understand make the
deepest impression.
The reciprocal respect due from man to
man ought always to appear in company,
and child the tregularities of our fancies
and bilmor.

man ought always to appear in company, and cipb all the irregularities of our fancies, and busines.

Mary was once of the best little girls, Every one who knew her, knew her only to love her. One day as she went to drive home the control of the c

The old tramp had told her a lie.—Tutle.

NATURE is more importial in the distribution of her gifts than is generally supposed, and it is true in perhaps a majority of the great of the gift of dependent of the gift of dependent of the gift of dependent that he has withheld the more quiet but more reliable, substantitude that the gift of dependent of the hard substantitude of the gift of dependent of the gift of th

and expression in our life.—Dr. Crossell.

What are our spirations towards another and better life, but the efforts of the spirate to the spirate spir

Kayner. A purer growth.—Dr. WHILE we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the word. The generations of men come and go, and he alone is wise who walks (God, but self-centered in his own individuality.—Dr. S. B. Brittan.

AMBRIGAN Western

THE Irish language has only eighteen let-

Efourien persons perished by the guillotine in France during the reign of terror The balloon trip of Prof. Wise from St. ouis was nearly twelve hundred miles, and t is the longest on record.

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THERE is a great demand for the place of public executioner in Paris, probably for the reason that whoever runs the guillotine there is sure to get a head.

there is sure to get a head. Work-makes man serious. It brings him directly in contact with the stern forces of nature, blots out his exotian, and while it stifles the delicacy and relinement of his fancy, it gives him rugged truthfulness, and suilen self-reliance.—Tuttle.

sullen self-reliance.—Tuttle.

That a man should be punished for having some to an honest conclusion, the honest of the beautiful that an honest could so the beautiful that an honest could so the beautiful that an honest could lead to be a superior of the beautiful that the beautiful that the part of the little that the company of a God who would damn a child for an honest belief.—Inspectif.

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J. R. FRANCIS, Editor TERMS OF SUBSC MPTION: / RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

there are particularly requested to note the time of the on of their subscriptions, and to forward what is due ensuing year, without filther reminder from this

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denborgians and Spiritualis

re glad to see the improved temper the the New Church Independent in r and improved form, refers to Spirit. In its issue of Feb. 10th, it says:—

"We wish to revert to the present heat and somewhat uncharitable stitutes of it and somewhat uncharitable stitutes of it that the second somewhat was an extra the same of much thittens and this will be tween the two respective and this will be tween the two respective and the will be tween the two respective of the New Age—claiming to possess a revisition which explains and giver the true of the second some such as the second some sec "We wish to revert to the present hostile ad somewhat uncharitable attitude of the

to time source, pair, outsewer, source, and money-making materializing scance frauds of these times, there is great danger even in private, family effort to gain mediumistic secrets to our departed loved ones. and whose thoughts are higher than our thoughts, has wisely permitted these out-breaks of the spiritual into the realms of matter—flashing like selectic currents from our spiritual night—that the billing may see glimpses, at least, of a glorious and eternal herafter—that haveniny whispers and an-guilt touches, reaching even the boundaries of the selection of human life-drifting per-ut rudder or compass—and the dangers to which they are sking that which the Word which has left a blight upon noid—shattered many a noise like sweet bells jangi-no and harsh. Let not the huwaded by the role and die-sender the role of the role of the rudder of the role of the role of the role of the role of the role of the the role of the role of the role of the the role of the role of the role of the the role of the role of the role of the the role of the role of

and keeping the commandments the only way of IRt².

All this is in an excellent spirit, and we fully reciprocate the good feeling it displays. Intelligent Spiritualists have for the last thirty yeles warned investigators against what our optemporary calls "The danger to which they were exposed in giving them-delives up to the dictation, of spirits." That much mischief on any posed spirit communications, we have always taughts. That spirits are but fallible creatures, like mortals, is a lesson, we have lowly to spirit communications, we have always taughts. That spirits are but fallible creatures, like mortals, is a lesson, we have lost no opportunity, of enforcing. It is not the experience 25 piritualist who is in danger from this liability. It is the ignorant novice, rejecting the &xperience of others, and neglecting their warnings, who is likely to be fooled.

That Swydenborg was a wonderful medium—perhaps the most wonderful one.

It is the ignorant novice, rejecting the experience of others, and neglecting their warning, who is likely to be fooled.

In the properties will be received the control of the last five centuries—we do not doubt. That he was infallible in his teachings, and that his visions always represent the absolute truth as to the condition, or centain individuals and sects in the Spirit-Wayld, or as to certain toestire specialition, are cannot be controlled to the control of th

on psychological justification, by the testimony of Swedenberg. His merely doctrinal and speculative obschines are entirely distinct from this. We occupy somewhat the same position that Kant, his great contemporary occupied toward him. While we find mugh in Swedenborg that carries internal edification of truth; while we and all Spiritual isla are largely indicisted to him, directly or indirectly, for literationing much in the spiritual cheary that theory that they are the spiritual internal ediffication of the spiritual internal ediffication of the spiritual cheary that they are the spiritual internal ediffication of the spiritual internal ediffication in the spiritual vision.

which at times seemed to have dimmed his spiritual vision. Swedenboyrians have too long occupied a position of ill-disquised arrogance, antagonism and contempt toward. Spiritualists, who yet, as Professor De "gan has truly said, are 'beyond a doubt, in the track' that has led to all advanement in physical science; while their opponents are the representatives of hose whophavestriven against of a change. Where there is one Swedenborgian in the world, there are prebably five thousand Spiritualists. We are all—at least the civilized portion of the great body of Spiritualists in the four quarters of the globe—seekers after the truth. If [Swedenborgians generally, would be actuated by the broad and liberal spirit manifested in the writings of Mr. B. F. Barrett of Germantown, P.A.; we should be more likely to borrow of each other slight, and the resultcontl

row of each other slight, and the results of the benefit of both, as well as of humanity at large. Swedenborgians must no longer affect to be an aristocracy among spiritualists. They must come down into the ranks, and help us, like Mr. Frederick Tennyson, a good Swedenborgian and Spiritualist also, to

Swedenborgian 'and Spiritualist also, to classify and explain our fact, and to pro-claim in the public ear, that they'are facts, and not mere impositures and dedusions. In this way dur Swydenborgian friends can, they may rely uppent, to much more good then by baugnity or pusillanimously keep-ing aloof and crying out, "Pythonism! Blaspheimy! Evil spirits!"

Thomas Paine vs. Theology and Infidelity

Themse Paine vs. Theology and Insidelly.

The memory of no man, perhaps, has been more villided than Thomas Paine. A persistent effort has been made by various religious deconsistents or traveling the period of the period of sectarian malevolence and superstitions of the sectarian malevolence and superstitions of the sectarian period of the sectarian period sectarian sectarian form. This persistent effort on the part of the cleary to malign the character and suppress the great truths he utilevel, brought to theorem of the possibilities of an hereafter, or the cistance of spirit validade of the gross material form.

The singularity of this, lies in the fact that

tremits, who dony all religious beliefs, and went the possibilities of an hereafter, or the seven they possibilities of an hereafter, or the seven they possibilities of an hereafter, or the seven they possibilities of the gross may be recommended by the singularity of this, lies in the fact that neither had anything in sympathy with Thomas Paine, except in so far as he expoped the failables of human creeds, and clearly demonstrated the errors of religious beliefs. In this tie materialist found consolitation, considering it a blow aimed at the foundation of all religious teachings, calculated, to overthrow all foundations of a life hereafter. List the present the possibility of the present the property of the present the present

With neither of these view-flast Thomas

Paine surthing in common. While result;

Result in the surthing in the surthing in the froat

pained in the surthing in the froat

diels of Infinite Wisdom in search of the

possibilities of the Human Spirit in the

great hereafter, 'In the commencement of

his great work—The Ade py REASON. He

asys:—

asys:—

It has been my intention, for several years past, to publish my thoughts upon reactions and the several past of the se

age circumstance that has now the place of a proper that has now the place of a Paner of the total abolition of the whole national order of priesthood, and of everything appetaining to compulsive systems of religion, and compulsive articles of fath, has not only precipitated my interesting the proper of the property of the property

believe that religious duties consist in do-ing justice, loving mercy, and endeavoring to make our fellow-creatures happy. "But, fest it should be supposed that I be-lieve many other things in addition to these, I shall in the transfer this work dealers. "But, Test It should be supposed trant is lieve many other things in addition to the I shall, in the progress of this work, deel the things I do not believe, and my reas-for not believing their.

For any other in the creed profes by the Jewish church, by the Roman church by the Greek church, by the Turkish chur by the Protestant church, nor by any chu thal) I know of. My own mind is my o church.

that'll know of. My own initial is my own chirch structured in the chirch structured of chirches, which is the chirch structured in the chirches which chirches are the chirches

himself. Inhealty does not consist in deprofessing to believe what he does not belive.

The professing to believe what he does not belive.

The professing to believe what he does not belive.

The professing to be the profession of the contraction of the system of government, would be folthe system of government, would be folreligion. The adulterous connection of
church and state, wherever it had laken
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possible of creek, may be a contraction of the profession of the
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ed and unadulterated oeier of one too and no more.

"Every national church or religion has established itself by pretending some special mission from foot, communicated to certain individuals. The Jewa have their Moses; the Christians their Jeans Christ, their apos-tices and saints, and the Turks their Mahom-et, as if the way to flod was not open to every man allec."

thes and saints; and the Turks their Mahomet, as if the way to food was not open towery at, as if the way to food was not open towery. Thus it will be, seen that the professed Christians, have been traducing him for the very thing which has caused the atheists to claim him-as their own-for exposing the fallicies of creeds, the insufficiency of faith in dogmas, and the blinding. blighting, withering curse of ignorance, superatition and bigoty—while at the same time his "profession of faith" strikes equally against the blind fanalicism of the encrusted shell and bloom the blind fanalicism of the encrusted shell the blind fanalicism of the same professional shell the shell n, practically, they deny him an exis

when practically, they deay him an exist-nece. Limb or of honest doub, will lead towards truth, but degmatic skepti-cism, like, the degmas of human creeds, cannot, fall to cause a willfully persistent denial of truth, and lead into the entitle, may be a considerable of the control of the physical, they have no conception of that which mode the force of the man. In their minds the writings of Lerbert Bollind skepticism, misdake, for the man. In their minds the writings of Lerbert Bollind expectation, which has been as a second control of the control of t

For 'th the Spirit doth the body make,"
But Thomas Pains, leaping the quagmires' of theology, and pushing aside the
fallacious sophistries of arrogant theological teachers, ascended-the mountain of wiscom, and with the clear, mental eye of the
com, gand with the clear, mental eye of the
com, part with the clear, mental eye of the
group of the complexity of the complexity and makeligence of all worlds—God in us, and we in
God.—God. all and in all.

and spins, we consider visually alm and we in a spin and we in a spin and a s tempeted to bury him, also from that oblivion into which materialists have consigned him; precenting him in his resurrected spirit, as a progressive, living worker for the truth today; as one whose great soil still glows with love for humanity so warm that it will burn away all doctrinal-errors from the minds of all honest investigators of his bless and character.

Hiographical Saccience.
There has long been as demand for a secies of sketches of our leading speakers
and medium. Spiritualists desire to know
the second of the second ries of sket

Awakening Conscience..

Awakening Conscience.

We have feard and read mied, on this subject. The clergy have used [it as the strong lever through which the spirit of Gode-could operate to convert sinners. It has been, in the opinion of millions, the one thing incedful to show sinners that they were only worthy of hell and could opt-seeape damapered to the strong of the sinners of the strong of the sinners. It has been, in the opinion of millions the one through the prescribed formulas of the church. Here to some the sinners are the sinners and the sinners are the sinners are sinners and the sinners are sinners are sinners and the sinners are sinners are sinners are sinners. All preaching of a future judgment had no power over them, Among this class were those who could so far degrade their manhood as to sink what little integrity they ever possessed, in imposing upon the dearest and most sacred, degicions and appirations of the human soul, the sesuming to give manifestations of a pirtual character from the dear the sinners are single single

of a fraudulent character or so strongly tinctured with fraud as to be a vile deception throughout. But strange as it may seem, to one such, an awakening came. Not through the slivertongued bell of eloquence, not through the dread-thunderings of Sinal, not through the dread-thunderings of Sinal, not through the dread-thunderings of Sinal, not through the dread thunderings of Sinal, not through the dread thunderings of Sinal, not through the lone, not while listening to the stirring appeals of Moody or the sweet and full-voice medical soft Sankey, but came in St. Louis, where the imposture was made apparent, by the Spiritualists stripping the paraphernalia of fraud from the untrustworthy medium, Witherford; came when Jackson presented his 'knock-down argument.' which damaged the bridge of the tricky English and Sinal Sinal

cone occame so stricened, and his resonu-tions to continue the practice of fraud so strengthened, that he backslid and going before a notary, made oath that his confes-sion was false, and that it was extorted from him under fears for his life.

sion was false, and that it was extoring from him under fears for his life. But the final awakening of his conscience occurred when, responding to an invitation to call at the office of this paper, he was informed by us that he myst give some seances under fraud-proof conditions, and then go back to St. Louis and stand a trial their, or cease to ply the vocation of a measurement of the ways: the mountain of his sins overshelmed him; their enemptly, like an avalagable, was bearing down upon him; the evil day which Bab been deferred for "nine years" was at hand. He resolved what to do, turned "exposer," and made a failure in Milwaubee, a still worse one in Madison, and, finally, as a self-convicted perjurer and self-confessed fraud, "Baced his "awakening conscience" under the moral influence of the Third Prephylerian Church, of Chicago.

of the Third Presbyterian Church, of Chicago.

He then appeared, by appointment, before the local association of Presbyterian innisters; but they do not seem to have taken to him very warmly after mature deliberations, though at first blush it seemed to them they had spirck a bonanza. This plous young man, "the converted medium," as he styles himself ir his 'sang-bills, is to "expose-"spiritualism" in a public exhibition; in this city this week; that his sincess to the state of the

and the false. The bot blinding tears of his poor, heart-broken old mother should arouse the sympathy of all, and for the sake of this feeble, and the sake of this feeble, and the sake of the sake o

Parties wishing their paper discontinued should write us to that effect, giving their name in full, with name of post office, county and state. Sending papers back gives us no information or data to act upon, and does not constitute a legal or any other padies to the wish of the wish of the parties so fee.

"It Will Not Do To Cry Ulusion."

"Mr. Giles, a Swelenborgian minister, didiferent person from Alfred E. Giles) makes the following admissions in regard to Spiritualism, with he chooses, however, to call Spiritism. In this he has the authority of the great French Spiritualist, who under the pseudonym of Allen Kardes wrote much the great French Spiritualist, who under the pseudonym of Allen Kardes Woode much the re-incarnation theory. The French the re-incarnation theory. The French theists, who admit the immortality of the soul, had been called Spiritualists long before modern Spiritualism emerged into notice; and Kardee's object in colning the word Spiritism, was to distinguish his followers frough the old philosophical Spiritualism, one of the Spiritualism, and the rest. In Southern Spiritualism, often employ: Kardee's designation as if it were now applicable. But the word is not wanted, and has not been accepted by nine-tenths of the Spiritualists of Europes and America. With this Spiritualist of Europes and America. With this Mr. Gilbest reme to the provided the sees file. The prevalence of Spiritism, is one-of the sees file. The prevalence of Spiritism, is one-of the sees file.

me me touse the word Spiritist, since he sees th.

"The prevalence of Spiritist is onle-of the most remarkable and significant phenomens of modern times. The Spiritists its onle-of the most remarkable and significant phenomens of modern times. The Spiritists idea or practice, originating in such small, insignificant beginnings, should spread so mison to the second r such intercourse, which no skej and no ingenuity can invalidate."

A Leadership in Spiritualism.

The numerous articles elicited by our editorial upon this subject, teach empfatteally the sentiments of American Spiritualists. We have on hand nearly one hundred unpublished hrticles on the subject, but as the ground has already been very fully covered by those first received and already published, we presume our correspondents will agree with us nour decision to decline further space, other than that which, as a matter of courtesy, we extend to Madame Blavataky, in her rejoinder, to be printed.

To New Orleans:—On Sunday the tenth, and the three following days the editor of this paper will be in New Orleans and will be most happy to make the personal acquaintance of the many kind friends

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritualists of Paris propose to have permanent circle at the Exposition, con-ucted by their best mediums.

unced by their best mediums.

In our next issue we shall publish a con
munication from E. Gerry Brown, of Bo
fon, Mass., editor of the Spiritual Scientish
in reference-to the wonderful neclumes
of Mrs. Pickering, of Rochestef, N. H.

J. M. Allen writes, "that the Belvidere Seminary is very ably conducted, and well deserves the patronage of those who desire their children to receive a rational chaca-

The Woman's Bible College at Ringham-ton, N. Y., which affords a free University course to the daughters of disabled or de-ceased ministers, without regard to sect, is full to overflowing.

full to overflowing.

A fraud calling himself "Prof." Montrose, who claims at the time to be a medium and at another an exposer, listely gave the people of Los Angelos, Cal., a benefit by exposing, his own rascality and fumping the town without paying his bills.

own without paying his bills.

We learn that Dr. J. K. Balley has been lecturing to good audiences in Maneciota and lowa, giving four lectures in Minageota—at, Vasco Station; and in Iowa,—three at Algona, three at Lake Mills, one at Northwood. Mrs. Maids E, Lord will make her home at 222 West 57th, St., New York, during March, where she will hold public séances every Westnesday, Friday and Sunday even-the season of the season of the

rooma.

Madame Blavatsky seems rather to havenjoyed the drubbing-her clever protegoenjoyed the drubbing-her clever protegotion of vigorous articles lately published in the
JOURNAL, buther ir was as latar aroused by
the threats of a writer living in the land of
Alphawkera, and he sends us a maistive load
of with chain shot and Greek fire, which
when we discharge through our columns

Girard, Kan., Pés. 1884. Kan., Pés. 1884. Kan., Pés. 1884. Kan., Pés. 1884. Pés. 1884. Pés. 1884. Rép. 1884. R

RELIGIO-PHILOSOPHICAL

THE INDEPENDENT VOICE.

Answers to Questions

ted expressly for the RELIGIO-PHIL

rit of James Nolan through his own mat cans of speech in the presence of his me lis-Billing at her residence, 24 Ogden av

The following questions were submitted to the controlling spirit:

1. By what process did the sactent Egyptians enhaim their dead?

2. By what process did the factions of Palmyra raises of that city and the sacting as are found in the raises of that city of eagines, and by what power removed from the quarries to their position in the private of the process of the

The many what hand or engines, and by what power removed from the quarries to little position in the presence of the position in the presence of the position of the presence of the position of the presence questions, is not only, not a Spiritualist, but utterly ignorant of Spiritualism and its literature, and never paid a penny to advance the cause of truth in any direction. Question:—Will the possible to make a telescope of such magnifying power, that the eye can discern human belogs on one of the planets?

ANSWER:-Yes.

ANNUEL.—Yes.

Querrous—Gas you approximate the time when such an instrument will be invented?

ANNUELL—In the year 1901 there will be a lens constructed by the aid of which the trees and inhabitants on the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of, Holingsworth. He is yet a Boy, Querrous—Gan Calivropance be developed by artificial mean, such as the use of stones, mirrors, and magnetic?

rors, and magnets?

Answers:—No! The clairvoyant can see
in a crystal or in a mirror; I mean the natural clairvoyant; but no one can be developed as a clairvoyant by any such method. A question was here submitted in reference to sulcide. The spirit Nolan had previously answer-ed the question, he claiming that under no cir-cumstances is suicide justifiable.]

QUESTION: There seems to be at the prime, a period of exposures; conditions being a to render exposures of fraudulent med

Answer:—That has been a prediction of ANSWER:— Internal bear a prediction of mine; during the last five years, I have predicted that the frauds practiced would culminate in an exposure about this time; it will have a tendency to render Spiritualism

will have a tendency to render spirtualism stronger and purer.

Question:—A few people question the policy of the Journa's, doubling the expediency of, and dis-cretion displayed in; abowing them up and sayin; "Be careful, and have your justice tempered with mercy and charity."

merey and charity.

Answer:—Do you not? Too much merey on the part of a person under some circumstances would be a great fault. Is it
not merciful to use the knife and saw, and not increase and saw, and remove a gangrened limb which is imperil-ing life? People are never hurt by knowing a truth. The exposures will result in induc-ing many to investigate Spiritualism who would not have done so.

QUESTION:—Do you and those associated with out, observe with any attention the course of the ourseal in its endeavors to inaugurate scientific vrestigation of the phenomena, and to extermi-ate the false?

Answer: —Yes and approve the course it has taken. Mr. Jones approves of it; all honest Spiritualists ought to do so. What honest Spiritualists ought to do so. What value has phenomena, physical or mental, if the result of fraud.

H. N. Rothery, No. 914 Broad street, Richmond, Va., writes: "The Spiritualists and Free Thinkers in this vicinity feel the necessity of a better aguaintance with each other, and concert of action in the work of spreading liberal thought, and for this purpose we propose holding a convention in this city at the same time with the State pose we propose holding a convention in this city at the same time with the State Fair, commencing 90th of October. There should be some missionary work going on in the State, and if we can get a few of the liberal-minded together, some arrangement to do so can be effected. We would like to hear from the friends of Free Thought, at Lynchburg, Charlotteville, Danville, Staunton, Frederickaburg, Williamsburg, Feteraburg and from wherever they may reside, early ade prompt action must be had.\(^1\)

The Spiritual Scientist for February, edded by E. Gerry Brown, so Hymnelle St., Booton, Mass., is again presented for public favor. It is gotten up in good style and promises to be ansoccastil co-laborer in the cause of Spiritualism. It will doubtless improve with each successive number in interest and general superance. Terms, \$1.00 per annum, single numbers to center the control of the

The Communication sent us from Pewa-no, Mich, with reference to mediums, will health attention when the writer sends his

On Monday evening, Feb. 25th, Prof. Car-paster opened a series of meameric and pay-chological entertainment as the Mcormick's Halt, this city, illustrating the powers of mind, and of mind on mind. The Prof. is one of the best operators we have ever seen, All who withens his entertainfents will be amply rewarded for their time and money.

The firm of W. F. Evans & Co. dealers in jewelry, who have advertised in nearly all the Western papers, have come to grief, and would seem from the evidence to be a crook-

ed concern.

Views of Our Heavenly Home, by Andrew Jacakon-Davis, has just been issued from the press. We shall spake of it more fally la anoghier number. Brother Davis wrigings resulted no commendations from the press.

The Paytite Thinker, Vol. 1, No. 1, published by the New York Publishing Co., has been received. Its mechanical execution is good, and it contains, several well united the press. We would suggest, however, that its editor take a Tew Jessons in anatomy. mv.

The Spiritual Scientist is for sale at the office of the Religio-Philosophical Jour. NAL.

The Northern Wisconsin Spiritual

is, the short rich of Marca, 1884. The mercing will be called a control of the co

Convention of Spiritualists and Lib-eralists.

The twelfth annual meeting of the Michigan State, thou of Sprittonies will be held at Union Hall, Red. commercing on Thirstey eventing, March 1314, and the commercing of Thirstey and the State of the

Business Motires.

SPIRITUALISTS visiting the city can find com fortable rooms, with board, at \$1.00 per day at No 251 South Jefferson St

Saponifler, see advertisement on another page 23-16-25-15

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Dr. Kayner, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washing-ton Sts. examines disease Clairvoyantly; adjusts Estastic Trusses for the cure of Hernia, and fur-nishes them to order. See his advertisement in

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column The firm, we believe, is responsible, and the rem-edy is highly speken of by those familiar with its effects.

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Dr. Butterfield will wrije you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Exagines the single as well as the body. Eachose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracue, N. Y.

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Spiritualism in England.

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Infanticide by Oplum—Case in practice.
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This the faw, of the spirit as well as the letter. Towards the right which the world over turnly, and leavest he shadows the old troken uras; And leavest he shadows the old troken uras; The shadows the the distribution of the shadows the shadows

Negenet:
There are shy think that howe who left us here To fulth out our put is life's cetable. It is not so that the state of the stat

So much of her was I, I walling said,
If she should die, I living would be dead;
Oft coffined and entombed the living lie
Forever lost to earth—and so would I.

Departed! yet to earth I nothing give;
80 much of me was she, she still doth live;
For oft the dead of gravevards hold the key
And strangely live—as she doth now-la me.
N.X. Ecosing Po

THE HAUNTED HOUSE.

Spirit or Form of a Man Within the Building.

We have allu led frequently before to the haunt ed house at Salem, Oregon. Matthew Q. Spencer, pald the house a vitil, and he relates some start-ling and interesting experiences. It appears that high house in question was willed by a Mr. Potters to his daughter, and by fraud, or some method of trickery, his wishes were not carried out by those wide his daughter, and by fraud, or some method of trickery, his wishes were not carried out by those wide his daughter, and by fraud, or some method of trickery, his wishes were not carried out by those wide his daughter, and he will be a supported by the sale wide his daughter. The sale will be a support of the sale will be a "I make a support of the sale will be a support of the sale will be a "I make a support of the sale will be a onat me matter in charge. Mr. Spencer as I entered the house and secreted myself wh could have a fair view of the surroundin ting the fore part of the night the building view lited by dozens of persons, who came for prose of watching for the ghost, but at prose of watching for the ghost, but at the first time of the second of the did left. I remained in my place of concealm ull after twelve o'clock, the time, it is as

Leper and Fire.

A short time ago the Spirit James Nolan alluded to the fact that in leprosy the system under went a chemical change that rendered the system to a great extent, impervious to fire. He was

wide difference it seems exists in the opin so different minds with real to the great situon of materialization, and seconder obe-nean as applied to the subject of Spiritualism difference is soon to exist, not only in the o have passed the rubicon. Well, its said that set men will differ," and while we grant this

From the Pacific Coast.

same and present them to the materia cont will apply to any and all materia con a of nature, man or spirit.

J: H. MENDENHALL.

Fright has cured a person of a severe headache; walking down states head foremost has relieved a person of the ague; prayer has been instrumental in restoring life to a pashed milk; the smarting sensations of burns have been handhard by rejorntments of the sense of

Fright has cured a person of a severalking down stairs head foremost

J. C. McCra, of Spring Hi

"Rev. Joseph Cook's lecture's on Bio cratted much interest among New Char-enge of the Cook's lecture's on Bio cratted much interest among New Char-enpectally the closing on so of the book "Uffect on the Spiritual Body." Talls an Journal of the Cook of the Cook's and hundred years ago by Swedenburg in the Dr. Asiena," while

www sq. siverside in about alx weeks have been there will wrife you a letter an all about my trip. I had an interview the youth Lawrence Oliphant. He is now it (San Francisco). I think he intends to Santa Rosa with T. L. Harris. He ap he a very loveable man. He is in full as he he. Two in One. "

Insanto Delusions.

With what wonderful proporties age on the best wonderful proporties age of the best with the proporties with the proposition of the proposition o

ell in his hands, while in a certain state, and second short his eccusions of sline. The has been controlled to the control of the certain of

A Queer Superstition.

It appears from an exchange that the Captains and sallors have a queer superstition in regard to Willow street wharf, at Philadelphia, where the illand the second of the second o

Mrs. 8. Stacy, of Janvillé, N. Y., writes: Last Sunday was my uncetteth birthday, and was cele-brated by my relatives and friends. Mrs. John Squires, one of your subscribers, gave me money to send for the Journat, a paper I have read a good many years. Dr. Quigly helped me to its lone while. Uhave been a medium of many phases

nirfield, writes: There is a very human soul: it grows, it he Mosaic shell and comes into he rose from the bud, and as sin nature, it drops its seed and life and immortality is/brought

Must die at a time to suit the Clergy.

Most die at a time to suit the Clergi
- An exchange asys. "The clergy men of Osego
here notified the citizens of that city that they
will not accompany their dead to the grave on
Sunday. A member-of one of the churches asys
he "hopes the people will die carly in the week so
ast to oblige the clergy."

- Common the clergy of the clergy in the week so
ast to oblige the clergy."

- Common the clergy of the clergy in the carlot of the clergy of the

The Methodist ministers in Cincinnati are tig-cussing the question of future punishment. There was an efort to get the question in the shape of, "Is the suffering of the lost eternal?" but there was strong opposition to that form, and the dis-cussion with E limited simply to whether or not there is a state of punishment.

there is a state of punishment.

A Catholic priest named Father McNaméra, has set up in the classic region of Water afrect, Pow York, an opposition shop to the Church of Bonse. The control of the contr

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O. S. Topping, of Canon City, Cal, Writes: believe the good spirits are helping you publish the truths of Spiritualism, and hope you will continue in the work of teaching us the beauties and joys of life in the Summer-land.

Hannah Henry, of South Milford, Ind., write I was afraid, when Mr. Jones was so ruthless taken away, that his place could not be supplie but I am happily disappointed, for it appears i me that you make each number better.

Julia H. Johnson, of W. Pittsfield, Mass., wri I prefer the Jounnal, to any other paper which I am acquainted, and am less willing to nore its perusal. It is a Saturday evening afe when I can get hold of it.

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CHRISTIANITY & MATERIALISM By B. F. UNDERWOOD.

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Continued from Prior Page.

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in the search for tool very where and reless spons is deally the drivine reciprocalies spons is deally the drivine reciprocaSpiritualism comes down and rook to
Spiritualism comes down and rook to
the schedulings. Just think, for a moment what it has done for us! Think of
the marvelous beauty and grandeur, the
privilege of communicating with our departed friends—those whose forms were
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ith a perfect storm of appliause, and when see curtail; was drawn open the Professor as found still secured as before, and when sleased came from-the cabinet with a smile it trimph Neglightening his countenance, this juncture some one of the andience riched our "Finity" one for Gazzino," and Gaz-ino stock was considered fully at, if not bolyer pag.

At this parents of Cazzino: an uncited out "Fally one for Gazzino: and uncited out "Fally one for Gazzino: and under was considered fully at, if not above par, But, alias i how are the mightly fallen? and how suddenly are fondest hopes changlon feeling that the the had suddenly turned against him, determined; had be would put the Professor to the most cupial. Web, and in juice all three of the country of the country of the professor to the most cupial. Web, and in juice all three of the would put the Professor to the most cupial. Web, and in juice all three of the professor in the country of the cou

was the curtain drawn than the tamborine and other instruments were played and thrown promisecounty, about the cabinet thrown promisecounty about the cabinet demonstration of applicate by the majority of the audience, who up to this time, were highly pleased and delighted. Mr. Chupth wereged from the box, when it was operable were the control of the control of the control of the bearing every evidence of weakness and exhaustion.

emerged from the box, when it was openag, with a pale and haggard expression, and bearing every evidence of weakness and hearing every evidence of weakness and hearing every evidence of weakness and hearing every evidence of the particular of the

Professor's belis and other instruments, and causing much damage to the property of the Itali. Thus it was that an overwhelming victory for Spiritualism was turned into as Jame-ful and dispractful faree. Had Spiritualism been defeated there would have been no demonstration of violence whatever, and the spiritual state of the spiritual state of the spiritual state of the spiritual spi

and their cry of columin was simply to cov-for their defeat.

Mr. Church and the six No. 60 Sydenham treet, in this city, and I am anthorized by think to say that he is open for engagements, the say that he is open for engagements, the say that he is open for engagements, the say that he is open for engagements, poser of spiritualism, at any time or place. I should not have prolonged this letter to such great length, had not our city papers and the say that the say the say the say the position of the say the say the say the say the position of the say the say the say the say the position of the say the say the say the say the position of the say the say the say the say the position of the say the say the say the say the position of the say the say the say the say the say the position of the say the say the say the say the say the position of the say the say the say the say the say the position of the say the say

by Taleshood and numer under from sec-orrespondence about the under from sec-columns.

The content is that our en-tered the content is that our en-tered the content is that our en-tered and braw-hearded medium, Mr. W. T. Charch, is now besiged by respectable and earnest-insided persons, anxious to in-conditions. In old scances under favorable conditions. May our glorious cause congrés all obsta-cies, man in the content of the con-cession of the content of the con-tent of t

Yours respectfully.

J. L. MADONALD.

We the undersigned, assert that the above
is a correct and truthful version of the contest between Prof. Gazzino and Bro. W. T.
Church:
J. A. Adonall. Mins Ada-degelonald. Albert
E. Macdonald, John Marpisa M. D. Mrs. S.
E. Madonald, John Carwford, Arthur
Crawford, Mrs. Norris, Miss Kate Norris,
C. H. Newman, George Ross, Mrs. G. Ross,
Chauncy Smith, Miss. Harvey, E. Corbett,
Miss. L. Norris.

Chauncy Smith, Miss Line..., Miss L. Norris. I am duly authorized to sign the above names by each and every one respectively. J. L. MacDonald.

Dying Spiritualists.

BY WASH. A. DANSKIN.

Every few days we read in the public journals of some liberij bequest which a religious man or piolow women has left to a religious man or piolow women has left to a religious man or piolow women has left to man the second with the second women has left to make the second with the second women with the second women with the second women with have been brought up under the contrast is this to the section of Spiritualists who are abundantly able to build up the second women with the second women women with the second women women with the second women which was to all the second women which was to call the second women with the second women was to women with the second women which was to all the second women when we want with the was to al

subject this he did not londy procelaim its beauty and his truth, and maintain the position against all odds. On his death-od an Episcopal clorgyman, who was his neight-neighbors are subjectively as the subject of the consolution against all odds. On his death-odd an Episcopal clorgyman, who was his neight-neighbors are subjected to the consolutions of the church. Our 'friend's reply was, 24.8 I have no fath whatever in the Language and the consolutions of the church. Our 'friend's reply was, 24.8 I have no fath whatever in the Language and the consolution of the consolution o

place of meeting, and ensured the continuaheld so important to the progress of humanity.

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KATE FOX

A French Vase Repaired by the Spirits.

Anything in relation to this estimable lady, now the wife of Henry D. Jeneken Barrister-at-Law, London Eng., will be read with deep waterest. Mr. Jeneken writes communication to the London Spiritualist, from which we take the following extract:

from which we take the following extract: What took place on New Year's eve was, I think, of exceptional interest. Mrs. Jeneke and myself were alone in our drawingNo sooger had the many-tongued bells sounded from distant churches, announcing the end of the old, and advent of the showers, sounding out in deep-loned, soortous accords, the farewell message to the showers, sounded as the farewell message to the result of the sounded from the farewell message to the result of the farewell message to the showers, sounded as making we glept or nine different distinctive—'schoose — as Mrs. Jecknet network at making we glept or sine different distinctive—'schoose — as well as the showers which we will be supported to the state of the showers of the show

Jacobson to see two raps. This possed, when by raps we were ordered to go into the adjoining room.

If a taper, and, followed by my wife.

If a taper, and, followed by my wife.

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answering the written questions enclosed, within. At my request, Dr. — very obligingly, after first carefully examining the seal and fastenings of the packet-opened questions and answers. The replies were most complete. As the document in question was private, I canning they late contents to make the contents of the

Herman Snow has just issued a little un-pretending volume, which ought to be in the hands of every person who desires to learn something of hisor her place in the inevita-ble hereafter. The secress of the deeply-thrilling visious

hands of every person who desires to learn something of his or be place in the inevitamental control of the stape of the book, as well which form the staple of the book, as well of the stape of the book, as well called the stape of the book of the stape archa, apostles, or sainta. We are not discibed with the grandeur of our new-found acquaintances in the spheres, nor startled with rators are entertaining us with fieldons, calculated to flatter our prids, or pander to our gottom, but we are shown in simple tonely and the saint of the saint was a superior of the saint and the saint of the sa

San Francisco, Cal., Jan. 21st, 1878.

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By SARA A. UNDERWOOD.

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navis, americo, 1810a, postori, Adoori, From oliver. Silopry the Bible of the race is writ. Each age, each kindred adds a verse "I have read it with great interval and sporred, have a large circulation."—Hon, Ben, P. Wade, "The selections in his book are muck with grea-tion and judgment. —Hereing Journal, chicago, "For mit, wholessie and retail, by the first sortiucat Pentantso "Glovas, Cheago.

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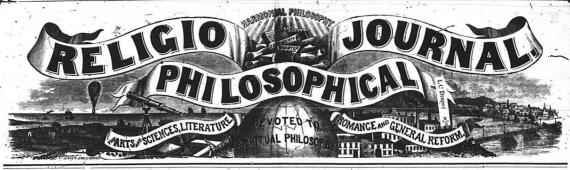
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VOL. XXIV.

CHICAGO, MARCH 9, 1878.

BIRGLE COPIES BIONT CENTS.

JOSEPH R. BUCHANAN.

raphical Sketch, Compiled Expr r the Religio-Philosophical Journa

BY HUDSON TUTTLE.

In the early days of Spiritualism, when countless theories more or less absurd were advocated in explanation of its phénomena. and prominent men hesitated, even wher convinced, to pronounce for a new and un popular cause, Dr. Buchanan did what ever man who loves truth, should do, invest man was loves true, shound ao, investi-gate; and becoming convinced of its reali-ty, boldly aud manfully expressed his con-victions in Euley-Gurnal of Man, he was tigen publishing. To advocate an unpopular cause was not new to him. He had no reverence for the old, because of its hoary front, and although a careful, plodding investigator when he had arrived at the truth, he did no

for the old, because of its hoar? front, and although a careful, plodding investigator, when he had arrived as the truth, he did not hesitate to maintain it against the world.

Dr. Buchanan was born at Frankfort, Kentucky, in 1814. He is the worthy son of a worthy sire. His father was a profund and original thicker, and was obtained in medicine, law, science and mechanched in medicine, law, science and mechanched in the second of a worthy sire. His father was a profund and original thicker, and was obtained and the second of the porters, and Prentice wrote of it in brilliant editorials. In the same year he was united in marriage to Miss Anne Rowan, the ac-compilated daughter of the Judge. The scruppilous honor and critical soumen of Judge Rowan, gave great weight to his ad-vocacy of the system of Dr. Bochann, and contributed greatly towards its courteous recentlement.

reception.

In 1848, his-fittroduced his discoveries in New York and Boston, and was generously received by the leeding journals, and prominent men.

Few discoveries ever met a more gractous reception. The faculty of the Indiana State reception. The faculty of the Indiana State received in the Indiana State of the Indiana Particular Proposition of the Particular Proposition of the Particular Proposition of the Particular Proposition of the Particular Proposition of Particular Proposition Propositi

cleace of the brain."

After five years investigation, Dr. Buhanna accepted the Professor's chair of
Physiology and the Institutes of Medicine
in the Edectio Medical Institute of Cincinselection Medical Institute of Cincinness of the Control of Cincinness of the Control of Cincinness of the Control of Cincinness of Cin the Eccetto Medical Institute of Unicin-it, which he held for ten years, teaching system as a part-of the course. The color rapidity grew in favor and greatly passed its older rivals in the city. During this time he published his Jour-ty of Mon, and a "Mee System of Anthro-

of the sys ed in his

to accept the nomination for governor of his native State, but declined, feeling that his interests were not in politics. Advanced thinkers are looking forward to the completion of his great work with profound interest. It is understood that he poses to live the remainder of his life to that object which in outline presents al-

proposes to give the remainder of his life to that object which in outline presents almost Herculsan proportions.

"Their slopes embraces a review of all almost Herculsan proportions.

"Their slopes embraces a review of all almost the present and past conturies; a precise view of Mental Philosophy, embracing not only the feat their control of the present and past conturies; a precise view classification of the feat their control of the present and past conturies; and past control of the present and the present and the present and the present and past control of the present and past control of the present and all relations between mind and matter; a system of "Phylogonomy", not based on en-imatical certainty. All the fundamental laws of the fine aris and eather to Insantify, and another to the marvelous facts of "Psychotherity," and the to Insantify, and another to the marvelous facts of "Psychother and the present and present and the present and present and present and present and present an

his lectures."
May he live to complete this noble work, which will embrace all that is true in all systems from fAristotle's time, and extend into the broad fields which are pre-eminent-

The Rending of the Curtain of Death.

Dr. Eugene Crowell says:—
The sympathy of all enlightened and true
Spiritualists is excited when they reflect
upon the dark pail that obscures the vision
of the majority of their fellow men upon
this momentous question of the continued
oxistence, and presence, and agency of their existence, and presence, and agency of their deceased friends.

attetion, and presence, and agency of their descendent framed on man, a spirit, in a mean their descendent of the spirit, in a mean of the spirit, in a mean of the spirit, in a mean of the light has gone out. I am left in utter darkness and desolation. And in his great agony he cried out to know where that light had gone. He said: 'O God, answer my prayer!' And through returning angels God did answer it, and he belotes in the knowledge that: and he rejoices in the knowledge that: unortal pattlway, and will return to meet him when his hour of thange, shall come, and light him through the passage of death, and make glorjoudy bright the spirit-world for him. I am Minnie, wife of Professor Gunning.'

junning."
Surely, to be able to answer this question of spirit existence and presence, and love, the toil and labor of a whole life should count as naught. Millions would give large-ly of their time and means if this would en-sure to them a solution of this all-important queetion, yet like men groping in the dark, they pass and repass the multiplied proofs which lay scattered in their way, and in their blindness utterly fall to discern them; and many are like the mentiteer coindness utterly ran to discern them; and many are like the rustle, who, having once been deceived in mistaking a counter-feit for a genuing coin, afterward refused to pick up a true coin which lay in his way. Hakineyed as the phrase is, it is neverthe-Hackneyed as the purses is, it is nevertne-less true that every intelligent human being has, of has had, a mission to perform duties to discharge toward God, himself, and his-fellow-men. This is a law of our being, and every one who falls to act in compliance with it must pay the penalty.

THE ROSTRUM.

Mesmerism, Clairvoyance, Psychology, and other Occult Sciences.

A.Lecture by Mrs. Cora L. V. Rich-mond, Controlled by the

SPIRIT PHENIX,

Delivered at Grow's Opera Hall, Chicago

ted Expressly for the Religio-Philo Journal.

The subject for this morning's consideration, is related to Spiritualism in the desions to a control of the same nature, becomes thereby related to it. Mesmersan, bragnetism, clairvoyance, blology, psychology, all belong to these different degrees, and form without other hypotheses the legitimate approach to that which culminates in the spiritual philosophy, and if no spiritual philosoph has been, or in despiritual philosoph that the spiritual philosoph design and discovered, then science alone would suggest one, since they furnish the connecting link to soffsething, and that something would utilimate in, and naturally be, the spiritual philosophy as revealed in the manifestations of Spiritualisms.

MESMERISM, CLAIRVOYANGE

of Spiritualism.

MESPERISM, CLAIRYOYANGE.

Long before the manifestations at Hydesville, N. Y., certain clairyoyants, both in
Europe and America, called attention to the
connecting link between matter and spirit;
that is, while in the mesmeric state, they described departed friends, giving answers to
questions concerning those friends, and
while the world of selence looked on in
scorn, and while the mesmerizer dist of
the sound of the selection of the sele

iention. I must give adhesion to these subtile sciences, or deny them, and being enabled to witness one after another. the powers of mesmersim and psychology, and then to witness manifestations called spiritual, I was led to conclude that they were each portions of one system of philosophy, which was diand proof in fact of forces not tangible to the seques—those foreys defined by proved, you can preceive. When by a succession of scientific experiments, investigations have brought these coult forces into use. OCCUPAT POROUS, AND CHEMICAL ANALYSIS Clairvoyance, mesmeration and psychology are recognized as portions of the occult forces of the worlds and wher not only in Berlin, but in France, in Germany, in England, the most emisent men, philosophers and logicians, had made this subject passed and included the second of the country of the control of the country of th

admits the unappreciable nature of the atom, she admits, that the whole foundation atom, she admits, teat the whole foundation of science is imperceptible. c, the ultimate atom is imperceptible. We have never found it; we don't know its nature; its construction is a mystery. It is only a combination of atoms that are discernible, or can be discovered by scientific investigation. Whatever lies between the combination of atoms and the ultimate store, externally transport. and the ultimate atom, externally tran-scends what we know, and the origin of oc-cult philosophy is there, for it is hidden; it is mysterious; the who le spiritual rea might lie between, for all that iscle

FORCE ACTING UPON MATTER. Then we have another ground. Whatever

Then we have another ground. In accept force acts upon matter is always imperceptible, and every essential law of physical life is not invisible, but its action is unlife is not invisible, but ith action is unknown. We have no potent means of arriving—at the circulating medium of iliciang that which worked we may, by analysis of the more chemical combinations in yet no artificial substitute. Whatever constitutes the action by which the subtiliferores distribute themselves in plant, tree, and the animal kingdom; whatever causes appartaneous birth, or awakens the germ that has life, is a mystry; and then the principal cell remains a profound secret, as though the cell was not discovered, and this when one plought to light, is rejected that when one plought to light, is rejected, in the cell of the c

embraced gianty to moonthing gifts.

Mesmeriam, as defined by the author, is a positive power exerted by one mind over another, through the agency of what has been denominated animal magnetism, which is the subtile aura surrounding the human has wear own in contact or other, forms the si-unleating this will-

ibpit a portion of human thought and human investigation. Aside from this, you might claim to be discoverers of new principles never dreamed of by the original disciples, you have improved the virginal disciples and the original disciples where the original disciples with the original disciples and the original disciples are desired as the original disciples where the original disciples are desired in the original disciples and the original disciples are desired in the original state, nor in the measured; while generally fand not little original disciples are desired in the original state, nor in the measured; while generally fand not precisely accurate in the science of phrenology, they prove as general order of management relating the nervous system and principles or the original disciples and the original disciples are desired in the original disciples and the original disciples are desired in the original disciples and the original disciples are desired and physiological faves prove that the brain power must have most effect; attin power must have most effect; still phrenology does not to a great extent solve the problems of mental and moral

still phrenology does not to a great extent solve the Problems of mental and moral solve the Problems of mental and moral solve the Problems of mental and moral Memorrain claims to act upon mind through these different organs, under distinct attinuits of the nervous aura of the memorrain, and the solve and the selection of the absolute processes in the realin of, invisible, imperceptible science, which can savay the human pain, or pleasure, yet it is not in the algebre degree traceable to any physical cause in the organization of the subject.

For a long time the old school of "philosophers, and those of to-day, denied the existence of mesmeric power, but it it does no now, it denies in the face of the testimony of qualified investigators in the face moral of the second primal basis of all selence, though it may give no name, nor qualify at to shine in securities formulated and the second primal basis of all selence, though it may give no name, nor qualify at to shine in securities formulated the second primal basis of all selence, though it may give no name, nor qualify at to shine in securities for minute to the memoric stake, perform feats in muscular power, which it would be impossible for these or constitutions of the memoric stake, perform otherwise. I have seen subjects afrink of water and declare it wine, parkake of piger and declare it wine, p of the mesmeriz zer, and disclose aized when the atrol, yet in an equally uncountries and the law of mind g sitive in control—an individuall ingly given, analyzes ther? If one is the

System of Moral Philosophy.

If a man after a long surface of crime changes his course, and begins to do right, we say he wills to reform. It would be more correct to say that the nobler faculties of his much have been aroused. This can not be accomplished by the unassisted Will, for jo such autocratic power, a supplier to all the faculties cited in the much a supplier to all the faculties cited in the much was a supplier to all the faculties cited in the much consisted. Such persons are said to have "no Will of their own," always conceding to those they are with. They would be of no use in the world, were it not for the use others taske of them.

To say we can do sa we please, inpores the question of Will, for it is really raying we Will thus and so, consequently we can do sa we please, inpores the question of Will, for it is really raying we Will thus and so, consequently we can of sail where the consequently we can do sa we please, inpores the question of Will, for it is really raying we Will thus and so, consequently we can of will, which is a truism. The real questions in, can we will observe to Will, to do a given task, can think a certail, train of ideas? It is self-vident that qualities on which it rests, and from which it syrings.

Nothing propes this more completely than the forge of habit. The drunked may Will to reform, and for a lime animals in the deserted of studiest increases, until it sweeps his resolution savy. He strices in a strength is only for the time, and will soon piedd. He feels that he is doomed, irrevocably. The Appetites affect he Will in the same manner, and starvation will reduce the most sensitive to a cannible.

The assence is not be said to have conding series, from the jirredjustry to the voluntary.

The highest admail is governed by instincts which are imported with the contraction of protoplasmic life upward through the assenting series from the jirredjustry to the voluntary.

The highest admail is governed by instincts which are notives in the lease of the configer of the light facilities. The owner me

being impossible:

CUTTURE OF THE WILL.

An Egyptian physiognomist on reading the character of Socrates, said he was a libertine. Then his disciples laughed, so far thought they, the reading departed from the truth, but Socrates chield them, asying the Egyptian was right; this he had been, and only overcame his appearance of the said that the measure of his said means, and prophesies his inconceivable possibilities.

receed, it 900 to the measure of his sitialuments, and prophiesies his inconcerable possibilities.

If the culture of the harmonisons activity of all faculBy the culture of the harmonisons activity of all faculBy the culture of the harmonisons activity of all faculBy the culture of the harmonison activity of all faculty the content of the content of the content of the activity of an activity of the content of the

gence. In this high relation, the Will has no limitation excep-ne mental qualities with wifich it deals. It can create n-ew faculty. It can only use the material at haud.

new faculty. It can only use the material at hand. The term Will, as popularly used, means the sum of the mental activities. We must regard it as the dynamics of the mind. To say it is corrupt, it saying in another forum that the mind itself is corrupt. To say it has become pure, and never yields to base desires, is saying that the mind has been cultured in that direction. But so thoroughly are we hound to the test mental that the forms of the same of the sa

But so thoroughly are we bound in the iroh ways of ablt, that the term must be retained, to avoid tedious cir-umlocation, as we retain Conscience, giving it a modified

cumboration, as we retain Conscience, giving it a middled measing.

So far as man is a circumstance, his Will is not free; as a contentance of force it becomes free. The mind as a treasing house of the past, is a mighty reserve force which is at the disposal of the Will.

Withroat the school of Dawin, Spencer and Eain have explained he processes of this comunistion, and consider their slatement of facts as demonstrations. They have, have only shown how individualited spirit galac, control over matter. They have, not given the least explessation of the origin of ideas, or how matter gets estight in the various, of thought. After all their labors they are little marter the explanation than at the legislating, for they are prepagassand with false views which distort their conditions.

prepassased with false views which distort their con-clinations.

Man's accountability must be referred to his Will, as his secretive power. He cannot be said to be accountable in the old sense of that term. He is only accountable to the which we have a subject to the secondable to the We have thus rapidly coulted the principle of the We have thus rapidly coulted the principle of the We have thus rapidly coulted the principle of the We have thus rapidly coulted the principle of the which of their wood have many lines all the theories of others from Plato' down, to the present lime, a task which of their wood have many limes illed one rolume, and been barren of results; nor: have we wasted time to dispitation, disproving the countlies speculation to the origin and clarification of the mental and moral qualities. Instanted we have presented direct the principles or which are base our practical regions with our reasons for their constitutions, and the fiture pages will be devoted to their plain application, so that we may not only my, do right, heat give her resuns therefore.

to. The Appetite of thirst, which indicates the absolute measure for white the assistance of the organism, declares its right to so sinchwater as shall answer its wants. There can be notice with the third squestion. Per it would have only be a want of benevotence, but a cruel blunder to create a leding with imprarite wants and not supply those wants. To create this, which by their ecopitations the boundless that the which and gills are fashloned; to create bride with wings to claive the atmosphere of the boundless that ow which and gills are fashloned; to create bride with wings to claive the atmosphere of the facilities to give the through save a right to be accurate, but gifts to the want's, the wings of the bird firely the top of them in the sir; the lungs have a right to be lift in the want's, the wings of the bird firely the top of the sir, the lungs have a right to be lift of gratification. It is there will be suffered to the state of the sir, the lands which is the sir the sir that the right of gratification. In the animal it knows no limitation. It is there the frandamontal right, equivalent to that of extinence. In insa the rights of the Appetites are subject to life unitation of first superior fraculties. The individual is of the subject to the subject of the subject with the right of others. The air and water are so abundant that produced the subject of the rope, supplies his scanty wants from the teeming abundance of Nature, and the answer of the toples, supplies his scanty wants from the teeming abundance of Nature, and the answer of the toples, the food keeps see in july-ratio with the demand. The intelligence of man must direct his hands to dulper for the Increase of fruits, grains and animal life.

rect his hades to larger for the increase or retus, grams and mind like and the start in the first like his and as expressive by Lation. The earth itself will furnish only a little of what is demanded. The game is four thousand accreef of force, we want to be a finely start in the larger of one Indian, but it will be an insignificant fraction of supply to a thousand people which elvidization crowds on the same area. In the start is a supply to a constant people which elvidization crowds on the same area. In this paper, the same area of the same area of the same area of the same area. In the same area of the same area of the same area of the same area of the same area. In this same area of the same area. It follows that the same area of the same area of the same area of the same area. It is the same are also the same area of the same area of the same area of the same area.

he at the expense of others. It follows that ANON, WHEN SO DIRECTED, that NER ROUT TO ITS OWN PRODUCTS.

The idea of ownership is inherent in being, and the deed of when the product of t

Any raw, or usage want connects want are pranty rigat by strong. "All," It said, "you make no exceptions; then every child, when born, has a right to be, fed and clothed; every can to be fed and clothed; "Certailly, as every child, when born, has a clight to fill list longs with air, to be nourbhed at its molter's breast, to water when thirty, This right is, bowever, subject to their qualification, love assures the rights of the child, show must that of the man. It is not enough that this be granted.

LABOR MUST BE ALLOWED OPPORTUNITY.

It is not enough to say man has the right to labor; he has the right to the opportunity to labor, and having the op-portunity all that results, should be his.

As the land is the primary source of supply of food, Labor has the right to the land, and they who use it with greatest poid, that is, make it most producipe, have the right to the land. This law is illustrated in the contact of gulture with barbarous peoples. The race that make the land produce the greatest supply of food, ight triumphant

The state of the second second

RENT AND INTEREST.

RENT AND INTERMENT.

In our present complex dvilitzation, however, rent and interest are mean whereby present labor is robbed by that, of the plat. Past labor is aggregated in capital, which represents the surplus avelage of labor. The desire of owner-ship is essential to formar well being, to progress and civilization, byt ownership should not transcend the labor cannot of itself, honestly directed, accumulate more than a competency under the most favorable circumstances during the brief period of earthly life. By yielding to the love of wealth for its own sake; crushing love and be, nevolence, and giving rein to the propensities; by fraud dishonesty, sharp practices and dublous ways of trade, fortuces are accumulated, which have no relations to the labor of the ligal owner. The production or acquisition of wealth is not governed by the laws of human well begin lated labor, or capital stands opposed to present labor. The means of labor are monopolized, and it is compelled to give the ilon's share for the privilege of activity.

A CASTLE IN THE AIR.

Once I builta beauteous casile.
Naught on earth seemed half so fair,
A bright rainbow for a staircase,
The foundation—clearest air.

-The foundation—clearest air.
Lilies filled with oil of amber,
Shed abroad a mystle ray;
Balmy summer ne'er departed,
Nor soft music died away.

The tail pillars were great palm trees, And each palm of shining gold; Lightly fell the perfumed waters From bright fountains clear and col

The fair walls were made of rose leav Pure and white as Alpine snow, And my love dwel in that castlo— That was all I cared to know. One sad wening while I lingered, Lost in visions sweet and fair, Then behold I is willly vanished. Placed snoy is lighted as.

THE LIFE AND WRITINGS:

SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIÒGRAPHY.

INCORAPHY.

(CONTEND.)

And from this long ittnerant experience I am satisfied of several things: first, that it is very hard work. Second, that its natural tendency is to render our public efforts that its natural tendency is not render our public efforts the content of the

as went as the reas on the works. It the mear has an appearance of the framework of the framework of the process.

"As to the second piolic," betting any constant changes of audience leads one into inattention to the prefoundest principles of religion and philosophy—by over-stimulating, mere superficial desire for outward success, by appeals to curioutly in the audience and in the speaker. Time is concessary to five our inspiration body and form, and adversarial to the success of the superficial companion of great authors: close study of science, and the opportunity to write, to think, to forget society in the sitent deeps of solitary spiritual companion, both with angels and with the holy Spirit of the universe, are actually indispensable to the highest work and success of the Spiritual teacher and reformer. But the conditions attending a traveling lecturer's life are far from the most favorable to such odds will be felt the most widely in society and the longest in time to come; but such thought comes only from an inspiration worked into revelation. Many persons have inspirations, impulses and thilling tendence toward what is trig, and good, and divipe, but an impulse, until if he translated into thought and life, is not truth, or justice, or wisdom. Science is many acfort to the window of the contraction of the contrac persons have inspirations, impulses and thrilling tenderices toward what is trie, and good, and divipe; but an impulse, until it be translated into thought and life, is not that the world proves man to be akin to the power which creates. The soul must be left often alone with the eterpal verilies of absolute Being, must keep lie eye on the everlasting! If it would grow. Too much society interferes with the creating currents of the life of

eight by H. Tuttle & G. B. Stebbins, 1978. (To be continued.)

THE SUMMER-LAND.

FORM MANIFESTATIONS

What Was Seen at Rochester, N. H., Through Mrs. Pickering—Exact Investigations, Careful Examina-tions and Test Conditions.

Enfron JOURNAL—Careful investigators and true Spiritualists will agree with you in the position, you have taken in regard to the impostors, who now jotest the movement of Spiritualism. My experience is that genuine medium asse not only able into perfectly will require medium assesses to have been spiritually assessed in the spiritual sense of the spiritual sense of the same and at true chamination and made it unconfortable for the honest investigators who scought only the truths spirit seems of the lowest-order. Especially is this true of those so-called mediums who protein to have the power to protone form manifestations. Their refusal warranted by any deductions from the laws governing warranted by any deductions from the laws governing these manifegations. It is incapable of any other explanation, than that they have something to conceal, ures in Boston, Philadelphia and elsewhere, of these shows which were claimed to be scances for materializations.

warranted by any adequetions from the laws governing these manifestations. It is incepable of any other extended the property of the property

From fine position of 'the light it will be seen that I was farther from it and the intervening space where the forms appeared was even lighter than in my investment of the plane had cossed playing, only-duett had been sung. The circle did not aling dirring the entire evening, nor was the plane ostseogneticly played the continuous of the continuous c

gift with the way and the property of the prop



LEAFLETS FROM OUINA'S BOWER (Written by Oulns, through her medium, Water

y, Cora L. V. Richmond.)

A little maiden beneath a tree

As idle and intless as the could be,

A magple perching over head,

Heard every word that the maiden said.

Heard every word that the maiden as wonder, she sald, what life is to be ind what I shall do every day; There is nothing to wish, and yet, sh It is duil—can you tell me, I pray? Quoth the magpie, "pray."

Quoth the magpie. "pray."
Ah you stupid old bird how you'live
Like a mole, all wrapped up in your hood
I will laugh at you, tease yod, and give
You at it-bit each day to be good."
Quoth the magpie, "be good."

O you croaker, do you preach to me
Of what value are rou, or what worth?
I'm alone, rone to love me, you see,
Naughty bird, how can I be good on
Quoth the magple, "on earth."

Quota the magpie, "on earth.

Ah. me, it is true if I try, if I pray,
If each day some good action is given
I will not be so lonely and stupid alv
And will meet my dear mother in h
Quota the magpie, "in heaven."

Baby Arithmetic.

Rosebad, dainty and fair to see, / Flower of all the world to me, / Come this way on your dancing feet— Say, how much do you love me, sweet? Red little mouth drawn gravely down, white brow wearing a puzzled frown, Wise little baby Rose is she, Trying to measure her love for me.

If ying to measure her love to the me.

I love you all, the day and the night,
All the lark and the sunshine bright,
All the young to the more and more,
Over the tops of the mountains high,
All the world, way up to the sky.

The Rival Musicians.

One sultry August night the repose of the insect world was disturbed by the conthe insect world was disturbed by the con-tention of rival troups of grasshoppers, ku-tadds and crickets. Hot words came near to blows, when a gray old katadid said there was no use of quarreling, for it was easy to decide by trial, and the victor might then forever claim undisputably the cham-pionship.

easy to decide by train, and the viceor might then forever claim undisputably the cham-lem forever claim undisputably the cham-lem of the control of the control of the Each troup accordingly selected their feet-musicians. The cricket Pagaini, this kat-did Jenny Lind, the grasshopper Co: Bull took their places on the branches of a this-tie and awaited the signal from the gather-ing thousands of eager spectators to begin the contest. A multitude of firedlies ar-ranged themselves for foot-lights and clus-tered on the thirds-heads for chandeliers. The production of the control of the con-gave them trouble, but a sleek mole hap-pening opportunely to show himself above ground, was a once chosen by acclamation, because "he being blind," as a sage grass-hopper remarked, "must be impartial," for-getting that he was deaf as a stone.

The mole, proud of fish, honors, at up-right like, a sober Judge, and, with becom-lined the control of the proper search of the con-"Let woof output of the right cutting the con-"Let woof output of the right cutting the con-"Let woof output of the right cutting the con-

The mole, proud of his_honors, ast upright likes, a soler Judge, and, with becoming dignity, said:

"Let profound order reign during the contest. The kaitadid will first delight you."

Then the katadid sang divinely, and was encored by her admirers, and yould have sang until morning had not the mole, who had not heard a sound, cried out, "Enough," accused to the cried of the contest of the con

ever!"

Thereupon there was great disgust. The mole at once sought safety under ground, where he has ever since remained. The cricket became hoarse as a bandsaw with cricket became foarse as a handaaw with anger, the grasshopper became on enraged its both this voice, and the katadid ever claims the victory, which her husband disputes. Sporepeits to her children the story of the contest, and that from generalized to generation, year after year, the sultry air of Aug-decided the contest, and that from generalized to generation, year after year, the sultry air of Aug-decided the contest, and the contest, and the contest, and the contest an

St. Nicholas, Gerthner & Co, New York City J Contents: Frontispiece—A Horse City J Contents: Frontispiece—A Horse Janes Wonder Horgalies, Whosa Hory Matches are Made, Where Aunt, Ann. Hid Se ugaer Under the Lillied; A Talli over Household! Secrets of the Alliantic Chile Household! Secrets of the Alliantic Chile The Cainary that: Talked Too Mochi: A Top of Gentle, Roy Wheat Happreach, Pirft, ed. into Excit; The Nowe, Carrier, Living

Phrenobyical Journal. (S. R. Wells & Co., New York.) Contents: Nathan Adlen, Vol. Contents: Nathan Adlen, volopment of the Earth, Tongues of Pire, Mme, H. P. Blavatsky; A Sermon by a Woman in a Back Set; Light in Dark Places: Brain and Mind; Victor Emmanuel of Ruly; Cure; Citora Pruifs and the Pomegranate: Notes on Science and Agriculture; Editorial Comments.

ial Comments.

The Eclectic. (B. 41. Pellon, New York
City) Contents: Frances as Military Power
in 1870 and 1875; Spontaneous Generation;
in 1870 and 1875; Spontaneous Generation;
Life: Farewell to Yeniee, Maelesd of Datey
Homer, Technical Education; David Gartick; Young Musgrave; Greek Mother's
Sowe Stains; Dr. Schlieman, He Homerte
Archeologiki, Literary Notices; Foreign
Alterny Notes; Schene and Art; Varieties,
aleel engraving of Dr. Schlieman, Hers,
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With arosels, Ob Lothrop & Co. BostonCohtents, Frontlanices—The Battle of the
Three, Marya Y two Troubles, The Child
Tollers of Boston Streets; A Real Kingdom;
What Johny Found; Squire Boastful; In
Lumberland; True Blue; Charlie and His
Grandpa's Story; A General Missunderstanding; Aunt Bertha's Cat; The Birds of Winter; The Story of the King; A Lesson in
Italian; Little Miss Muslin of Quintil Ion
Italian; Little Miss Muslin of Quintil Ion
Parlor Pastines; Muslc. This number has
a great many beautiful Hisstrations.

a great many beautiful illustrations.

Serthner's Monthly, (Scribuper & Co., New, York City.) Contents: A Trip to Central America; Ills Inheritance; Concerning a Cettain Prodigal, An American Colony in Rosy; Folf Sonnets, An Earthquake Experience; Persenal Reminiscences of Lincoln, What Gur Boya are Bedning, Dreach, What Gur Boya are Bedning, Jores Colon, What Gur Boya are Bedning, Jores Colon, What Gur Boya are Bedning, Jores Colon Calded, Folk Mater Amadhis; Susan Lawton's Escape; Topics of the Time; The Odl Calded, Home and Society; Culture Brac, Host of the articles are illustrated.

Brie. Jost of the articles are illustrated. Toly Wester. Jun.—Feb. 1885. (II. M. Mygan. St. Louis). Contents: Grounds for Jeannerean Estroitam; Makaria, Frederick Bartarosa; The Poet's Falle. The System: Marabilla Head of Christ; Translations; Mendelssohn's Song of Praises in the New Master; The Principle of Beauty as Understood by the Ancient Seulptors, Hook Review; Current Notes, Noticable Medical Seulptors, Hook Review; Current Notes, Noticable and Praises of the New Master; The Principle of Heavier and Praises. Property of the American Notice of the Notice of the Westers in the New York. Property of the Westers in Its new dress.

Atlantic Moniko, (Houghton, Ospool A, Ca, Basion and New York) Contentie: Behavior, and State Contential Exhibition; Guod Times; A Lost, Lover; Exhibition; Guod Times; A Lost, Lover; Fitz Clarence and Hosanna Ethelton, William Francis Bartlett, A French Poot of the Old Contential Contential

Bot : An Sain of the United States Army:

"Formar Section Manifage, 10. Appleton &
Co. des & St. Her Morrey, New York, Contents; Introduction and Succession of Vertebrate Lifte in America. By Prof. O. C.
Stem-Regine, V. By Prof. R. H. Thurston, (Illustrated), Evolution of Ceremonial Covernment, I. By Electric Special

Works. By Glory M. Shaw, (Illustrated),
Electric Special Special Conference

Richet. The Telephone and How It

Works. By Glorge M. Shaw, (Illustrated),
Electric Special Special Conference

of the Logic of Science, III The Detrine of Clances. By C.S. Pierce. Liquefaction of the Gases. By Gaston Tissan
or's Zellie. Liferary Notices. Popular

Misecilany; Notes.

The Nursery (J. L. Shorey, Publisher, Boston) is out in good style. It is an illustrated monthly for the young, and is a beautiful paper for the "wee" ones.

Items of Interest-Gems of Wit and Wisdom

THE misery of the young man who courts a sparkling fashionable belie and loses her, is only excelled by the misery of the man who courts her and wins her.

HIPPOPOTAMUSES are down as low as \$5,000 a piece, and a menagerie man saya this is dirt cheap. But until they come down to \$4.00 they will be classed among the luxuries in poor families, who will continue to worry along with two or three dogs.

An investment. Mamna, "Well, Tommy, what did nucle Dives give you when you went to see him yesterday?" Tommy, "He gave me a beautiful bright new threepenny piece!" Fang. "And what are you going to during to put it in."

DASTEL WERE FOR once dined with an old Boston merchant, and when they came to she wine, A dasty old bottle was carefully deceased by John and passed to the host-raking the solide he poured out. M. Web-pouring out another glass for himself, he half it to the light and sald: "How do you like it, Mr. Webster ?"
I think it a fine specimen of old Port."
"Now, can you guess what it cost, me?"
"Surely not," said Mr. Webster. I only

"Story not," and you guess was it cost, what is one, "Story not," said hir, Webster. "I only show that it is excellent. The story of th

no telescope has been able to locate? Are we to believe it does not exist, because no testis, because no believe it does not exist, because no believe it does not exist, because no his magnified vision? When Prof. Tyndal tool us that there were the profession of t

ler a timb. Bearing in Bunelves the stamp of the Divine, our destiny cannot be changed by any untoward circumstance.—Willie.—The definition of the property of

tion axes the Constitution.—The Americans have not fregotien the traditions of their fathese; and they are too familiar with the bitter and bloody perseguitions of forms of their fathese; and they are too familiar with the bitter and bloody perseguition of forms of the constitution of

Consider from Second Page

Shanks can see that. The floor timbersrested on the foundation still two feet apart
from centres. Measurement above and below showed the same result. No trap door
was not the medium. Is this an exact inwas not the medium. Is this an exact insubstitution in most to standard the conducrow standard or the conduction of the conduction of

to do more than some other medium can do

to do more than some other medium can do. Neither is her husband possessed wild an ambitton to be rich. They seldom faire but annihiton to be rich. They seldom faire but will not admit more than a dozenistrangers. For many months they would accept no close the seldom faire but will not admit more than a dozenistrangers. For many months they would accept no close the seldom faired with the seldom faired fair

A NEW CURE FOR CONSUMPTION.

Dr. H. James' CANNABIS INDICA, or

prepared on its native soil from the green in the control of the c

chemist being a native), we know that we have the quantum earliele, IIA ALL ITS PUBITY AND PERFECTION, and feel that we are entitled to credence when ye and feel that we are entitled to credence when yet a substitute of the property of th

better tell the story, as the following extracts from letters syrbatin will who:

"Text from letters syrbatin will who:

"Marine: Cheddick of Cos.

GENTLARIES: —I must have more of
your invaluable medicine, and wish that
Organization in the more of
your invaluable medicine, and wish that
Previous to using the Ganaphis Indica, I
had used all the medicine Marine in the contract of the contract o

LAWRENCEBURG, ANDERSON Co., Ky.

Masser, Condidac & Co.;

Gentlessen, Delta send me twelve to the control of Gentlessen, Delta send me twelve total country of the control of Gentlessen, Delta send me twelve to Gentlessen, Delta send to the control of Gentlessen, Delta send to the control of Gentlessen, Gentlessen,

Just the thing for him. Respectfully.

LOWRLAGEVILLE, BALLANG CA. V. HULL.

GENTS.—Please send me three bottles

Ointment. Mother has been suffering with

BRONCHITS for twenty years, and tried

mest.all kinds of medicine, and asys the

Cannable inclus is the only thing that

gives her relief. Respectfully from the property of the pr

JANE A. ASHBROOK.

DEEP REVER, Powershice, Jow's.

ARRIEMEN:—I have just seen your advertisement in my paper; I know all about the first seen and the seen and th

JACOB TROUT.

THERE IS NOT A SENGLE BY MITTON OF Consumption that this pretop will not displayed, and it will break of reals of the pretop will not displayed, and it will break of reals of the pretop will be a send of the pretop will be a send of the preDECA and if they fail you, send to us direct, or both or will be a send to us direct. Or both or will be a send of the preDECA and if they fail you, send to us direct, or both or will be a send of the preDECA and they fail you send to us direct, or both or will be a send of the preDECA and they fail you send to use the preDECA and they fail you send to use the preDECA and they fail you send to use the preDECA and they fail you send to use they are the they are they are they are they are they are they are they are

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iock and graduated eight alone cost \$3, and a
acre and well-enade & rifle cannot be lough
a United States for \$23. The leading arrange
United States for \$25. he simplest and best. Every man and TARGET SHOOTING HUNTING. to confict with former advertisements member that these Gun Bran New, cost the man furer over \$15 apiece, and we gunrantee them as a sented. Where parties with it we Goods Packed Free and Bent

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> Boston paper, and to any of the ompanies in this city, idges. BOr. box: metallic research plants in the light of the city. G. W. TURNER & ROSS



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CHICAGO, ILL., MARCH 9, 1878

Has Spiritualism A Religion?

Has Spiritualism A Religion?

The objection; is often brought against Spiritualism that it offers no grown for a religion. But all the religious that ever truth they now have in them. to Spiritualism. Truly is it remarked by Dr. Growell: "There hever has been a nation whose region was not based upon Spiritualism, nor a people whose literature was not pervaded by It; and though there are, savages will-have no conception of God, there never inghosts. Si Spiritualism is nothing new; there is hardly a chapter from Genesis to Revelations in which it is not taught, and the Bible contains more marrations of spiritual-manifestations than any other known book."

To the question, What is religion? Mor

To the question, What is religion? More varying answers have been given than would fill Webster's Unabriged Diction-fining religion as the sentiment of reverence, or of appeal, growing out of a sense of the possibility that there may be in the universe ap over or powers unseen, able to take cognizance of our thoughts and our needs, and to affect our condition. We are aware that this is but a limited definition, perhaps an arrow once that it does not compening an arrow one; that it does not compening an arrow one; that it does not of that it does not of justice to that class of minds which, while they reverence the order of things, and try to live in harmony with the laws of nature, yet cultivate no belief in a supersen power, or a tature life. But our definition will serve our present purpose.

But our definition will serve our present purpose. There is then, in aimost all men a religious sentiment, often vaque, latent, and mereloped out; the result of the religious sentiment, often vaque, latent, and remeloped out; the constant of the religious of death, or of mental elevation in view of some grand natural object—the starry firmanent, the occase in storms or calm, a picture-sque mountain range, the grandeur of most Blanc, or the rush of waters at Niagara. The affections, too, when wrought upon, call forth this sentiment. Even the sternest athelets, and materialist, unless the is a heartless status, or has no spark of tenis a heartless statue, or has no spark of ten-derness in his icy nature, cannot stand by the bedside of a beloved child without hav-

is a heartless statue, or has no spart of the decrease in his ley nature, cannot stand by the beside of a beloved child without having stilred within him a sense of the possibility of an unseen, a spiritual world. Henry "Thomas Bugkle, unbeliever and icopicals at he was, intragil and careful thinker as he was, was forced to say: A large of the say of

RELIGIO-PE

over long tricts of time we have arrived at our present state. Grant that this is all as, it does not explain how the original cell or germ should have been endowed with these amaking potentialities, nor does it detract from the legitimacy and the efficacy of the religious sentiment.

But is there, or will there be, a religion of spiritualism, in its modgen's elecinitly development?, Can science and religion, melt's accordance of the senting of the religious sentiment.

But is there, or will there be, a religion of spiritualism, in its modgen's electific duvelopment?, Can science and religion melt's As Coleridge triply says: "A religion—f. e. a free religion—must persist of tiesas, and facts both; not of isfeat alone without facts of facts alone without facts, of facts alone without facts, or which there facts are the symbols, or out of which they arise, or upon which they are grounded, for then it would be mere history."

Now Spiritualism day meets, this demand; it supplies the facts, and it supplies the deductions and the ideas which those facts suggest to the slapted, the active, and the recipient mind of man. Some of these deductions and ideas may come to us directly from the more advanced spirits of the spirit-world, or they may—come as our from the sarrial soul," or 'double, of courselyse, which gathers in the Spirit-world ideas of which we have no -acternal considered the most of the spirit world ideas of which we have no -acternal consideration.

The Yact that we are, every moment of our lives, under the possible inspection of the spiritual properties.

ideas of which we have no-external consciousness, but which may come to us, we know not whence, in our higher moods. The Yact that we are, every moment of our lives, under the possible inspection of myriads of intelligent beings—a fact which any intelligent beings—a fact which the property of the prop

soul of man.

Surely there is nothing sectarian or narrow in a religion like this! Jew. Pagan, or Christian can kneel at its altars; and even the scornful unbeliever will feel that the charities of such a religion throw their mantle even over him, and welcome him to its communion.

It is the to the section of the sectio

its compution.
It is idle to think of stamping out the redigious sentiment; as well might we try to
weaken the tites that bind a mother to her
child. Spiritualism recognizes the sentiment; indeed gives birth to it; all true
appred moments; it is a factor in this
world's progress; it is a vital current of refreshment and of loy in the world unseen.
Let, the sentiment be cultivated; let the
young be brought up to feel and to cherishid. Guard if from all tain to fixporting, of
impurity, of bigotry, or Pharisajeal downlooking on others. Let it be brood se hus
manify in its properties, and the sentiment
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mo It is idle to think of stamping out the re-

The Fsychological Review.

A new enterprise, well worthy the attention of Spiritualists, will be started in London in April. It is "The Fsychological Review" to be published quarterly; subceription ton shillings per annun. The publish the state of the

Letter From J. G. Munselle, M. D.

Entron Journal.:—The repeated attempts of the Journal. to prejudice its results of the Journal to Jo

sympathy in our work. We quote:
Many courses of mercury would kill the patient if the medicine were only given instructions and intestines when given in any form, or joined to the greatest correctors.

"I by produces universal irritability, and occasions a kind of temporary fever.

"I no more in produces an investment of the more in the more in the content of the more in the content of the more in the more intesting the more intention, and their patients in the more intesting the more intesti

A New Volume.

With this number, the Journal, commences to furnish history for the compliation of its 24th volume. It will start forth under the most favorable amplies, and we expect to render its pages more interesting and attractive than ever before, is first, no Spiritualist who once become familiar with its contents froutwest to week, will be willing to dispensely with its under any consideration of the contents froutwest to the spiritualist, will be published, presenting a feast each week for our readers.

G. Yagia, Moses Banks and Henry F.

G. Yagia, Moses Banks and Henry P. Bates, sept money to this office, but fail to give their post office address.

THE SUNITY SIDES—Fig. Johnson used to say that a habit of joining at the best side.

During the past week Prof. Carpenter, of Boston, has been entertaining the citizen a of Chicago, at McCormick Hall, with his able lectures and wonderful experiments in

Psychology is a compound of two Greek
Psychology is a compound of two Greek

Psychology is a composited of two Greek words, viz., psyche, which means sout, and logot, which means south and logot and lo

Exposure of Spiritualism.

We are no Spiritualist and we do not think have ever been suspected or accused of being su. At the same Jame, we believe in giving every cresentiment, belief, or idea, free coppe for develone It is thereby, and thereby only, that erred, the property of the second of the control of the second of

can twentautly be illustrated, and trefth manifest (illustrated and profited.

We have a factly observed once occasive exposure that it is a surface of the prospection of the prospection of the prospection of the control of the con

experience, it was an amous the people.

We want no more withcraft, and no more bible punishments of witchcraft, and if we are to choose between the two, we will choose the supersition of witchcraft, every time.—St. Charles (III.) London Web., 2004, 78.

of withchiral, every lime.

The above editorial by the jubic editor of
no of the best country papers in this State,
now the best country papers in this State,
now the country papers in the state
of the papers in the state of the state
of the editor or publisher is in a concleantly independent condition of give jubilic expression to his "true inwardness," and we have no doubt but that we shall in gimes
be able to count Mr. Wheeler as one of the
ablest exponence pit the philosophy of Illes
as taught by the truths of Spirinalism.
When he undertakes, however, to express
when he made the property of the country in the state of the state
have been been also been also been coning business was very cleaverly exposed,
sto, he accomplishes the same excess that
its usual when people attempt to express an
opinion concerning something of which

capable at this time, of such accurate and satisfactory demonstration as is this very psychographic phenomenon. If the editor of the Leader wishes to test thematter for himself, he may if he pleases, employ two expert assistants, and spend a month, more or less, in the investigation with nuch mediums as we shall designate, and if at the end of his experimejos, he will not be a support the state of the state, and will also print the same in full light end of the state of the state, and will also print the same in full light end columns of the Relation-Philosoprinc'al. Johnnat. There is no buncombo in this offer, and we are ready to enter into good and sufficient bonds for the faithful fulliment of our promise whenever M. Wheeler shall call upon us so to do.

Devotional Spiritualism.

On our fifth page will be found the first

Devotional Spiritualism.

On our fifth page will be found the first number of a series of exercises of a religious character, intended to meet the family or individual wants of many Spiritualists. The brief "discourse" with which these exercises open is, it will be seen, agnewhat scleentife in character, and is intended for algor reading, and, for loud study and discussion. Much that is worthy of meditation is compressed into a brief space. It should not be hurried over, but pendered by the reader and his heaviers, for reference. The reader and his heaviers, for reference, The reader and the heaviers of the continuation of the

Religio-Philosophical Journal Tracts.

We have now in press, a pamphlet con-sisting of thirty-two pages. In which the following important subjects are treated: 1st. The Summer-land; Three states of spirit-life from actual expesience, giving Scenery, etc.; a lecture by Mrx. Cora L. V. Richmond, controlled by Judge J. W. Ed-monds.

monds.

2nd. The true Spiritualists, a lecture by
Mrs. Cora L. V. Richmond.

3d. Untrustworthy Persons who are me-

dlums—Our Duty.
4th. The Responsibility of Mediums, by
Eugene Crowell, M. D.

Eugene Crowell, M. D.

3th. Denton and Darwinism, by Prof.
Wm. Denton.

6th. The Real Solution of the Principles
of Correspondences, and the Nature of Substance in Spirit-Life; A. Lecture by Mrs.

Cora L. V. Richmond, under the control of
Emanuel Sweedenborg.

7th. What is Magnetism and Electricity 7

Important conscious answered by the surfit

Tth. What is Magnetism and Electricity? Important questions answerged by the spirit control of Mrs. Cora L. V Richmond. This pamphlet, containing 32 pages, treats of subjects of special interest, and it should be circulated generally among all classes of people. Price, single copy, 19 cents; three copies 25 cents.

Laborers in the Spiritualistic Vineyard and other Items of Inte

J. Frank Baxter will speak in Cleveland, Ohio, the last four Sundays in March. Dr. G. C. Castleman has beyr-decturing in Napoleon, Mo, giving good sättafaction to his audiences. He is said to be a deep thinker and clear reasoner.

and fances. He is said to be a deep thinker and clear reasoner.

A. B. French, of Clyde, Ohlo, gave four lectures last month in West Grove Hall, Jay county, Indiana, to large and appredative audiences, coavineing many skeptics.

Dr. W. L. Sack has returned to offices at of Merrimack street, P. O. Blook, Haverhill, Mass, where he will be pleased to see, his pafrons and friends.

The Banner of Light says, "Prof. Cocit," who signs his name on hotel registers as "George W. Coney, Malden," and has many other aliases, should be given a wide berth by Spirttualists and all other honest people.

B. F. Underwood will lecture at Whitel. py spiritualists and all other honest people
B. F. Underwood will lecture at Whit
Hall, Ill, March 3rd and 4th; Moberly, Mo
5th and 6th; Des Moines, Ia, (at Libera
League Convention), 7th and 8th; Nöwton
League Convention, 7th and 8th; Nöwton
League Roman distriction of the Modern
League Roman distriction of the Modern districti

16th and 17th.

Bishop A Beals' appointments for Marclare as follows: The first Sunday at 8 Clair, Mich.; the 2nd and 3rd Sundays, a Detroit, Mich.; the 2nd, 22nd, 32rd and 3t at the State Convention, at Kalamazo Mich.

the the state Convention, and Kalamano Mich, Mich, For the second time, the hitempt to get a built for the "regulation of the priectics of medicine and surgery before the Legislatur of Hassachusett, has been promounced in expedient by each of the committee the whom it had been 'referred. Some of the descendants of the "Routen Tea Farty" "full it apparently so more in favor it. Boston, among presently as more in favor it. Boston, among orthodox theologians. The Chicaga lawyer who was announced to appaid in be half of hell, in Wesleyan Hall, last Thum

DEVOTIONAL SPIRITUALISM

Being Short Sunday Exercises for Spiritus

NUMBER ONE.

[The thinkers and seers of all the ages have been laid under contribution in this series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled.

here made between what he original and what is elected or compiled.]

I ask your use attention. Williout it the weighties use attention. Williout it the weighties use attention. Williout it the weighties use attention will be to you but dry, unprofitable works. The universe displays unceasing movement. I flameds are spinning, rivers flowing, nervew identified.

The universe displays unceasing movement. I flameds are spinning, rivers flowing.

In the still tree-trunk the sap is coursing the art is circulating to and fro.

The "lixed" stars are moving swifter than express trains, and the region for the express trains, and the region of the expression and the cause must be ultimate. What is the real Motor Power of these changes? Cause is He reculturement of reasons and the cause must be ultimate. The expression of the expression of

but permanent reality, the reiscon-feeds not to demand a cause outside of 14, for it is not demand as cause outside of 14, for it is not demand as cause outside of 14, for it is not external. Whatevel matter is, physics_should_always introduced it into its calculations only, scientifically denied.

The existing matter of the world, there may be not be supported in the control of the property of the control of 14, the control of

conceived of as producing mind. The effect cannot be more elevated than the We are, therefore, compelled to conclude with the most eniment of American mathematicians, Benjamin Fierce, of Cambridge with the most eniment of American mathematicians, Benjamin Fierce, of Cambridge that the mathematicians, Benjamin Fierce, of Cambridge that the mathematicians and the second control of the second con

INVOCATION

Ininite Spirit, whom outward sense dis-erneth not, help us to realize thy unseen resence. To Thy will we would submig urselves. Since Thou art, we are, and must ontinue to be through all dissolution and hange. We bless Thee for life, for thought, or love; for the light that shines into our earts through all the clouds that veil Thee rom the speculative vision.

for love; for the light that shines into our hearts through all the clouds that well The hearts through all the clouds that well The hearts through the control of the least through the least throughts; that Thou in very truth dot see us, and dost read our innose thoughts; that the spirits of the departed sets and the control of the least through through the least through the least through through the leas

Each blessing to my soul more dear Because conferred by Thee. In every joy that crowns my days. My heart shall shot delight in praise, Or neach relief in prayer, The love my thoughts shall fill; Resigned when storms of serrow lower, My soul shall meet. Thy will. The gathering storm shall see: Ny storm to the storm of the storm of the Land of the storm of the storm of the storm of the The gathering storm shall see: Ny stordists heart shall know so lear. That heart is hall thou we so lear.

BENEDICTION

May the passed of GoTJhat passed under standing be in our hearts and in our lives and may all good influences from the spir it-world surround and guide and refresh warmen.

Answers to Questions

PRESENTABLE OF THE NAME OF THE PRESENTATION OF THE NAME OF THE

them?

ANSWER:—Perhaps the raps emanated from children who had no definite idea how to answer the questions asked them.

Questrox:—In this case althed to, I haddy think it probable, as the raps were made in broad daylight.

think it probabers is the rape were made in broad deplight.
ASSWER:—The manifestations might have been produced by apirits who did not understand the language addressed to them; might have emanated from Afri-cans, Frenchmen, or Spaniards, and they could not give intelligent answers to the questions, not understanding them.

Question:-Would not the ability to rap in the day time, in bright sunfight, indicate a great degree of power.

asy time, in bright summing, in order to great de-definition of the control of the control of the control of the ANSWERI. "Yes, decidedly 90. Ask my medium in reference to the manifestations produced through the instrumentality of Skiwakee, when he first commenced his work; the rays were produced, but no ja-telligent nanwers to questions were given. The control of the control of the control of the recided by the magnetic conditions and mental solitons of other who had hadded and read a linear, and why would meet likely by the effect upon them. He would be likely to take on Abstract.—He would be likely to take on

upon them.

ANSWER:—He would be likely to take on
the conditions of the persons who had
been reading the book; or those who came
closely in happort with it.

Quaryfor:—What about currency that has been
in the pleasesho of so many different individuals! Would not the magnetism thereof, in many
intances, have a deleterious effect?

Answer:—Diseases are often imparted of a person by handling old coins.

or a person or annuing out collist.

QUERTON:—Are not seesitives many times impressed and injured by the unspoken thoughts of those whom they ase thrown in contact with:

ANSWER —They are decidedly so; not only in their rooms, but also in making visits and in travelling on the street cars, or any nubble convergence and in rest other

any public conveyance, and in many other ways. No sensitive ought to ride in a street or railway oar.

Quarrors:—How far can this influence reach, i. *, how far can one's thoughts travel and still sensibly affect another?

siby affect another?

ANSWER—Over four thousand miles.

QUESTION:—"Over four thousand miles"—do
you mean hata su ear he limit!

ANSWERS:—There seems to be no limit.

There are minds on your earth whose
thoughts can reach over your entire planet,
and extend into the Spirit-world.

and extend into the Spirit-world.

Comprofit-Does not this show the entire possibility of mental idlegraphy?

Answers.—I advanced that idea in a previous communication, telling you that it
could not be long before mental telegraphing could be easily performed.

vious communication, tening you can would not be long before mental telegra-ing could be easily performed. Question:—Can talls thought communion thought conveyance and recognition, be redu-ted to the development; give any instruction to the development.

sid to its development!

Answern-I can give no instructions to add in its development. It is under the cohort of a hand of spirit more selectified than I am, who will eventually reduce it to system.

Saystem.

Insured the spirits, do you mean to include the representation of the company loves a possible of a mindae, and as a lizarde, Answern;—I make no exception; I include all.

n, throughout the United States will con-aphese (with an much more as their gener-or their means permit), its order to become of their means permit), its order to become the National Liberal League, they will be ald, and the work shall be dodon. DANIEL C. CRANDON., Financial HARLAN P. HYDE: Committee

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ACORNS AND OAKS.

gh tender the twig as it starts from its

To struggle with fate for what it shall be, favored by Nature it stops not its growing Until it attains to a gigantic tree.

Let us but think how the germ of a lily
In silence, unnoticed, begins its career,
Bul, ob, boy it climbs to the summit of beauty
To find itself lonely for lack of compere!
All helpices the babe in the arms/of its mother,

But, ah, when its feet reach the summit of man-hood

How wondrous the pathway it looks back to see!

see!
Small though the fire that a little spark kindles
Unbeeded, unguarded, behold how it flashes!
Cities and towns and-the wide-spreading prairies
May quickly be found to be smould'ring in
ashes!

and slight though a crime that a child may in-dulge in, Unmindful that oaks from the small acorne

grow. o it may grow to be wond'rously wicked, And slok to the depths of the direct of woe

But, oh, when the harp is attuned to the angel, How sweet by the anthem, how precious and How sweet is the state of blessing— does not becomes that divinest of blessing— God's own benediction that falls on the ear!

EXALTATION. BY PANNIE E. CROCKER.

They stood upon the crowning heights of their

heaven;
Side in strength of love, in power of mind '
Surpassing in angelic beauty,
No roices echoed through the stilly air,
No loud applause lent lis wrapt charm,
But in the silent consciousness of immortality they

atood
The full expression of that surpassing excelle
The perfect man and woman.
Around their brow the glorious light divine

Around their brow the glorious light divine Swept in unchanging rays
That litt their faces with that heavesly light
That beamed round the Savion on the mount;
Beneath their feet the Illies Moomed,
Flowers of rare beauty illied the air with their
yikhige iragenace,
Walls must, borne upon the zephyl's wing.
Fillet the whole with harmony.
They thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
When man and woman equal in mind
That lives foreyer, shall stand beside each other
to granders.

its grandeur, ought meeting thought meeting thought wings be recorded on the central soul; rifled, exalted, equal in power, man co-equal; shining in all surpassing loveli-

ness,
Bleading her conceptions soft and pure
With map in all his strength of thought;
Then shall the morn have dawned on man's

ption the partial voice that echoes now on earth

Religious Publications. Sun, in commenting on the death of th

something more effective than the pop-gun of sentiment and the blank charges of threadbare phrases cally rolled off the tongue. Its writers and its speakers, tits journalists and its pulpit ora-tors will, have to object as if they meant business, and were not play soldiers kept for show on a holldar. Religious namby-pambylum is out of

date."
It is a fact beginning to be recognized that on Spiritualism alone can the proper weapons (cohe sisting of truths) be found to fight materialism, and successfully resistits advance. The circulation of the Journay, among all classes would do more to liluminate the world than all other agents combined.

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It is often the case that physicians pronounce a person dead, when the vital which has noly reben catinguished, and when by the administration of proper remedies, the functions of life would again renew their usual activity. The following case is lituatrative of the point in view, as set forth by the Philadechis Tomas:

again renew third usual activity. The following case is interactive of the point in view, a set forth; as the control of the c

tiful

hem. "Then the vision began receding, and I can never "Then the vision began receding, and I can never "Then the vision began receding and the vision was a considered variety and the variety of the vision of the

mired (a), feep to the control of th

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Bodily Temperaments-Circles.,

Mr. J. W. Colville, an inspirational speaker, London, says: We will make some general ob-rvations on boddly temperaments. Those per-sawn cashing limpart magnetism, should en-soror to place themserves in sepositive state to discusses which ther do pot, know to be high

all influences which they do not know to and pure.
Magnetism may be drawn and used for buncing and pure and pur

and only to those whom you test are cannow spiritually.

When you desire to acquaint yourself with any person in particular, make yourself robuntarily person in particular, make yourself robuntarily that is thrown upon you. When found beneficial, put yourself widely negative to that individual, to the other hand, if you receive mental, spiritual or bodilir highry, then see to it you make yourself you have not to be a support of the property or the property of the property o

is good, therefore be cautions. Whenever be cautions. Whenever be in those circles where you know fail well there are persons who will draw from you injuriously, you should array yourself in dark clothes, and especially in slik, which is a good not conductor. Slik worn next to the body is pariscularly recommended to delicate persons indeed in biharmonious, autroundings. Suppose in data cottons, sans, the wormant to the body in partentiary recombined to delicted persons placed in inharmonium, surroundings. Suppose you are in a schedular surroundings. Suppose you are in a schedular indicates the desired and the schedular indicates the surroundings. Suppose you are in a schedular through the surroundings of the surroundi

the circle were held at eight o'clock

wooden fabrica.

In the evening, we would recommend that you had been to the continued to the property of the

Spiritual Investigation.

It is maliculty our duty and that of all true spiritualist, to all earnest enoughters in their search for evidence, but at the same time we should exceed windom in tendering that all. It is certainly unwhe when a circle after much trouble and application in the control of the con

Boulden Colorado, writes: in my faith, I am reading he able articles of Hudson he may be able to demon-easioning, that which I de-future existence. Hence, exceeding to the colorador in the con-

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stret to know about this

Death from joy ha rare occurrence in this sober, cloudy world. A Sheffield blacksmith, who
ber, cloudy world. A Steel months, returned to
his bonn on Dec. 1001.
And child was no overloyed that he ruptured his
heart and died before a physician could be supemoned.

heart and died before a physician could be sup-moned.

Our lastest property of the spirit-inages which will rise up and the spirit-inages which will rise up and toment it in that place. Bewere, then, of persistons thoughts, for, the spirit property of the spirit property of the se so in the next world. As you lite and die, on the se in the next world. As you lite and die, or we all see rapidly asstemily of the spirit property of the second of the spirit property of the second of the spirit property of the spirit property of the spirit property of the spirit property of the property of the spirit property of the spirit property of the does under favorable conditions, so that all the does under favorable conditions, so that all spirit property of the spirit property of the spirit property of and statisfactory results would follow, see most quiet and agreedle stitlings our own deer spirit us, and we should be made enter, happier and bet-ter.

uluth Palim and read: "The wicked shall bet into hell, and all the unitions that forget "There, sit, the wicked are in hell; get the if you can." Hosea Ballou, calm as a su moroung, possing to the twentieth chapt more and the state of the

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ACORNS AND OAKS.

gh tender the twig as it starts from its

To struggle with fate for what it shall be, favored by Nature it stops not its growing Until it attains to a gigantic tree.

Let us but think how the germ of a lily
In silence, unnoticed, begins its career,
Bul, ob, boy it climbs to the summit of beauty
To find itself lonely for lack of compere!
All helpices the babe in the arms/of its mother,

But, ah, when its feet reach the summit of man-hood

How wondrous the pathway it looks back to see!

see!
Small though the fire that a little spark kindles
Unbeeded, unguarded, behold how it flashes!
Cities and towns and-the wide-spreading prairies
May quickly be found to be smould'ring in
ashes!

and slight though a crime that a child may in-dulge in, Unmindful that oaks from the small acorne

grow. o it may grow to be wond'rously wicked, And slok to the depths of the direct of woe

But, oh, when the harp is attuned to the angel, How sweet by the anthem, how precious and How sweet is the state of blessing— does not becomes that divinest of blessing— God's own benediction that falls on the ear!

EXALTATION. BY PANNIE E. CROCKER.

They stood upon the crowning heights of their

heaven;
Side in strength of love, in power of mind '
Surpassing in angelic beauty,
No roices echoed through the stilly air,
No loud applause lent lis wrapt charm,
But in the silent consciousness of immortality they

atood
The full expression of that surpassing excelle
The perfect man and woman.
Around their brow the glorious light divine

Around their brow the glorious light divine Swept in unchanging rays
That litt their faces with that heavesly light
That beamed round the Savion on the mount;
Beneath their feet the Illies Moomed,
Flowers of rare beauty illied the air with their
yikhige iragenace,
Walls must, borne upon the zephyl's wing.
Fillet the whole with harmony.
They thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
Oranyy thought, Ol Jortons Dour,
When man and woman equal in mind
That lives foreyer, shall stand beside each other
to granders.

its grandeur, ought meeting thought meeting thought wings be recorded on the central soul; rifled, exalted, equal in power, man co-equal; shining in all surpassing loveli-

ness,
Bleading her conceptions soft and pure
With map in all his strength of thought;
Then shall the morn have dawned on man's

ption the partial voice that echoes now on earth

Religious Publications. Sun, in commenting on the death of th

something more effective than the pop-gun of sentiment and the blank charges of threadbare phrases cally rolled off the tongue. Its writers and its speakers, tits journalists and its pulpit ora-tors will, have to object as if they meant business, and were not play soldiers kept for show on a holldar. Religious namby-pambylum is out of

date."
It is a fact beginning to be recognized that on Spiritualism alone can the proper weapons (cohe sisting of truths) be found to fight materialism, and successfully resistits advance. The circulation of the Journay, among all classes would do more to liluminate the world than all other agents combined.

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It is often the case that physicians pronounce a person dead, when the vital which has noly reben catinguished, and when by the administration of proper remedies, the functions of life would again renew their usual activity. The following case is lituatrative of the point in view, as set forth by the Philadechis Tomas:

again renew third usual activity. The following case is interactive of the point in view, a set forth; as the control of the c

tiful

hem. "Then the vision began receding, and I can never "Then the vision began receding, and I can never "Then the vision began receding and the vision was a considered variety and the variety of the vision of the

mired (a), feep to the control of th

IMPORTANT SUGGESTIONS.

Bodily Temperaments-Circles.,

Mr. J. W. Colville, an inspirational speaker, London, says: We will make some general ob-rvations on boddly temperaments. Those per-sawn cashing limpart magnetism, should en-soror to place themserves in sepositive state to discusses which ther do pot, know to be high

all influences which they do not know to and pure.
Magnetism may be drawn and used for buncing and pure and pur

and only to those whom you test are cannow spiritually.

When you desire to acquaint yourself with any person in particular, make yourself robuntarily person in particular, make yourself robuntarily that is thrown upon you. When found beneficial, put yourself widely negative to that individual, to the other hand, if you receive mental, spiritual or bodilir highry, then see to it you make yourself you have not to be a support of the property or the property of the property o

is good, therefore be cautions. Whenever be cautions. Whenever be in those circles where you know fail well there are persons who will draw from you injuriously, you should array yourself in dark clothes, and especially in slik, which is a good not conductor. Slik worn next to the body is pariscularly recommended to delicate persons indeed in biharmonious, autroundings. Suppose in data cottons, sans, the wormant to the body in partentiary recombined to delicted persons placed in inharmonium, surroundings. Suppose you are in a schedular surroundings. Suppose you are in a schedular indicates the desired and the schedular indicates the surroundings. Suppose you are in a schedular through the surroundings of the surroundi

the circle were held at eight o'clock

wooden fabrica.

In the evening, we would recommend that you had been to the continued to the property of the

Spiritual Investigation.

It is maliculty our duty and that of all true spiritualist, to all earnest enoughters in their search for evidence, but at the same time we should exceed windom in tendering that all. It is certainly unwhe when a circle after much trouble and application in the control of the con

Boulden Colorado, writes: in my faith, I am reading he able articles of Hudson he may be able to demon-easioning, that which I de-future existence. Hence, exceeding to the colorador in the con-

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Death from joy ha rare occurrence in this sober, cloudy world. A Sheffield blacksmith, who
ber, cloudy world. A Steel months, returned to
his bonn on Dec. 1001.
And child was no overloyed that he ruptured his
heart and died before a physician could be supemoned.

heart and died before a physician could be sup-moned.

Our lastest property of the spirit-inages which will rise up and the spirit-inages which will rise up and toment it in that place. Bewere, then, of persistons thoughts, for, the spirit property of the spirit property of the se so in the next world. As you lite and die, on the se in the next world. As you lite and die, or we all see rapidly asstemily of the spirit property of the second of the spirit property of the second of the spirit property of the spirit property of the spirit property of the spirit property of the property of the spirit property of the spirit property of the does under favorable conditions, so that all the does under favorable conditions, so that all spirit property of the spirit property of the spirit property of and statisfactory results would follow, see most quiet and agreedle stitlings our own deer spirit us, and we should be made enter, happier and bet-ter.

uluth Palim and read: "The wicked shall bet into hell, and all the unitions that forget "There, sit, the wicked are in hell; get the if you can." Hosea Ballou, calm as a su moroung, possing to the twentieth chapt more and the state of the

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DR. F. L. H. WILLIS, escuting his classes to the readers of this Jounnal, Dr. would say that he has had over twenty years' experi

Psychometric Diagnoser of Disease.

Clairroyant second to none in the United

Powers in Diagnosing from Hair or Handwriting.

Would You Know Yourself

of dislates, second for bone value and intractionarily bone value follow, will improve their health, and consumers in done see effect of CHALLER ATTORNS.

REALSO TREAT DISLATES NAONETICALLY AND OFFICE WHEN THE ALLO TREAT DISLATES NAONETICALLY AND OFFICE OF DISLATES OF DISLATES OF DISLATES OF DISLATES. Bulleting of Dislates, Sign. Dislates of Dislates.

AT SHITMAN DE, RITWARD W.

Clairyoyan't Healer.

Du. D. P. KAYNER.

The Well-Known and Reliable Clairvoyan't, defended on the control of the

easonable rates.

Elastic Trusses, for the care of Hernia, applied, or fur-ished by mail. Psychological Practice of

MEDICINE,

Medical Diagnosis. Send lock of patient's hotr, age, sen
and One Dollor, Patients coming under treatment, will be
greduled with this Dollar on their first monthly Payment.

CHRISTIANITY & MATERIALISM

By B. F. UNDERWOOD.

Contessed this from Far-,
gence on earth or in the air, that files into
man's brain, whatever the purpose of it,
discourses eloquently, give palinosophy and
facts unknown to the mind before, and unknown to any himan being present; resembles human beingt, so fare as to give-privation to individual opilion, to give-fullvial,
unknown, and pelis on to give-fullvial,
and yet be a mero occult force?

[dentify, and yet be a mero occult force?] Continued from First Place

understand, to manners and yet be a mean of the process of the pro will, and/elairvoyants ten you-amanana-that grainfather, and of circumstances at-tending his decease, and-where he placed his will, and yoi go to the dol dwelling and hunt through the same, and-food the miss-fing papers, is the information andiby trans-mitted by the spirit of the old house or by that has traversed all that distance, and has come out to meet you in the shape of, your grandfather, to tell you where the missing will is? Or is it what it claims to be, the presence of that intelligent, active, conscious, human spirit of your great grand-father, who has yet enough of manhood to desire that his earthly relict shall not by-forcyctien?

tener that in seating react same too concern the concern that are seating reacting reacting the same that are no being desired as no being desired as no being desired as the same that shapes their limit same that shapes their limit same that is circles where the subject was it. I have sat in circles where the subject was experiments were tried by the measuretize, then suddenly the manner changes, the aspectworld be more severe and strangs, and the measuretize, in in turn the insemerized one! Who measuretzed him? Under another will power, under strength greater than The measurets, is in turn the inessmetted one! Who measuretzed him? Under another will power, under strength greater than his own, he has made the stronger will yield to him. Is there anything, any occult science known to earth which can demonstrate that one already measureties, Gain, by his own power become positive? Is there anything to show in the laws of earthly science that the measured subject can without any relinquishing of control on the part of the measuretier, become angressive and in his turn become the measuretie? Could 1 have seen this and then doubted an outside control.

PSYCHOLOGY NOME SUBTILE THAN METALED.

side control.

PSYCHOLOGY MORE SUBTILE THAN MES-

MERISM.

—Psychology is that branch of mesmeric science which realizes the influence of mind upon mind, is even more subtile than mesmerism, for while that is the influence of mind upon mind also, expressed by certain conditions of physical organism apparently orum percoptible,—psychological Initience is even more suttile and it observes not the physical senses; controls without recourse to meaneric or magnetic power; your thought is swayed undekt is influence; you are made is subjects without being aware of it; eminent teachers, authors, actors you are continually awayed by the thought of the nearest friends; men of great power,—the sade, "politician, or man of science, governs you; turn to a favorite author, and your recollections of him sway half your often percepti rceptible,—psychological influen-tore subtile and it observes not the

you are continually swayed by the thought of the neight friends; men of great power,—the sale, politician, or man of science, governayou; turn to a favorice author, and your recollections of thm sway half your uttrances. The whole world of mankhad uttrances. The whole world of mankhad lignorance or knowledge, to love or hate, by the indusence of other minds.

Psychology, therefore, has been the great cry in accounting for Spiritual manifestations. "A thought is in the world," they say; "some one is sensitive to it, it stretches into the atmosphere, the thought on wings, and he receives it. "Great men are psychologistis; thinkers are proverbially under this and are swayed in turn, by the enthusiasm, that they eskindle; but the knowledge of the psychologist, must relate, not only to known subjects, but the knowledge of the psychologist, must relate, not only to known subjects, but he must feel certain kinds of thought, and sequences which must correspond to the source.

PRYCHICLOGICAL SULPLOTE:

The psychological subject may easis as a genius, as a surface, as a politician, as an appearance and lineation, and they fosl derivant lines where the power is fullman, and they fosl derivant lines where the power is human: There is no psychology of one, or of individuals, that can cause human being, independent of their volition, or of the vioration of any other embodied human mind, to spring up and speak thoughts unknown before, and give is line of discourse by the hour, without of the power of the surface of the life, that aurrounds the mou, or pland in the world. Newer was there

which have a tendency less man, psychologically, in the opposite direction; in the midst of schools, universities and academies teached and the philosophies of the realish of the control ing austicates coded it in the world, but because it explaited them; each requiring some assistant from this very word to make them, undestood, and all reconcilable to the hum understanding because of the interpret tion which comes to them in this world.

Spiritualism.

DEVELOPING OF MEDIUMSHIP.

am asked if psychology and mesmerism
for good to practice in developing spiritu
al mediumship. I am asked if it be wel al mediumship. I am asked it it be weit to Become a messmeric or psychological sub-ject, to prepare the way for spirit control? To the average seeker for mediumship I will answer; the Spirit-world prefers to mesmerize or psychologize its own subjects human intervention may sometimes aid. but more frequently disconcerts spirit con-rioj, if you whit to be a medium submit to spirit control—to sóme special spirit con-rol; seek (in fact, pray) for that, presence, and you will find yourselves in communion with the spirit you desire. Mesmeric sub-jects make, frequently, good medjams; not because they are mesmeric sub-jects, but be-cause that was a stepfing-stone that intro-duced spirit power to the world. It is not safe nor possible that the greater power in the world submits to the fisser. However, but more frequently disconcerts spirit con the world submita to the lesser. However, it is a fact that a man may be a good measurezer, and not be a suitable person govern you. A person may have good psychological powers, and stift not be safe to interfere with the sensitive organism, or manipulate the brain with the required degree of wisdom. Spirit control is itable also to intervene which is not desirable when human agency is sought in this manner.

SPIRITUAL SOLVENTS.

SPIRITUAL SOLVESTS.

Spirits of a low order are sometimes invoked, or invited by sitting in undeveloped circles. Let the approaches, whatever they be, towards mediumship, be with due regard to science, to human knowledge, to Spiritualism—not to suffersity with which you seek investigation of the control and a control and a

manipulated that the slightest weight of air will disturb the instrument, and cast it, too, far from the required point, what think you of that mind or brain-power which is swayed by a thought, and into whose presence, if you go with anger, doubt, or any measured that the whole and the swayed by a disturb the whole atmosphere or applit communion? I have known of mediums, sensitives (as my friend Sargent will call it who have been thrown into convulsions by a person, entering the room in anger; perhaps, if you study the laws of this seeinon. more closely, you can account for many contractions of children; or if you have a sensitive subject, and sit in the presence of a family not very harmonious, that subject might become the victim, of Saint Vitus' dance. Did you ever think that babe at the mother's breast might, be threwn into convidations or spasma, by the anger of her mind? with which you can be a sensitive subject, with which you can be a construction of the mind? With the work of the mind? With the work of the mind? With the work of the mind? With which you enter a roop pervades it like an aura, and illuminated or darkens that whole room? Those who are sensitife will be affected by it, while others will not perceive it. Did you know all those laws, would you wonder that it is so diment for the spirit world to approach you with anything like conditions of the control, in the world of the manife, and of the Spirit-world. The intelligence outside of humanity, shapes its course, and on't desire human intervention, excepting in the way of add. To be amenable to apprict control, to be a medium for spirit expression, is not only one of the most accord gifts and of the Spirit-world. The intelligence outside of humanity, shapes its course, and on't desire human intervention, excepting in the way of add. To be amenable to apprict control, to be a medium for spirit expression, is not only one of the most accord gifts.

out one of the most ungerous also. Just one of the most understand a many with affect the mental out away and will-force of the system and brain, are employed by the Spirit-world to demonstrate a great truth to each one, that underlies, weighs, upon, and explains anthropology. Theirs is no experiment for mere pastime. The reverent searching for truth supersedes the experimentor test; all that was given except the experiment or test; all that was given except the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment or test; all that was given exceed the experiment of the experimen suit. As a fact, it attested itself to my knowledge, cannow without my wish, without my desire, without seeking for its 65 that were all psychological pretense vanished, what I received being far more than I was in pursuit ag. If you will try this line of investigation, instead of experiment, you will find that nature and substance controlling the influence of mind upon mind, becomes more and more subtile as you pass were now more. In the the mirt reading in the comment of the more and more subtile as you pass were now more. In the the mirt reading into re and more subtile as you pass more and more into the spirit re more and more into the spirit realing, one science cannot more fully place her seal of death upon materialism, than to admit the first step in psychological investigation.

IMPROVISED POEM -THE AGE OF REASON.

(Subject given by the audience.)

Within the earth the epochs furnilled

With every strata for all fring things.

The age of Iron the age of Gold,

The age of Flowers and highe bright Sings,
And each upon the other If overlaid,

And the Mosaic of God's altar is made.

And the Mosaic of God's altar is made.
I know 90, but they asy in thought
There must be darkness as there must be!
That out of torture the truth is wrought,
And melting brings the gold to light.
I know not, but in wars of old time
Men say that blood-stains which fell below
Made flower-bells at least to chime.
And brighter verdure in spring to grow;

land to come at last with perfect grace. I know that the anvil's hammer strains,

Moves, shapes and rounds the ships that fly
apace
Towards the flaming fires of truth,

Still must burn ere it shall glow with wont

years,
And to her confluent source is brought
All primal substance of earth below,
So away wherein this fire must glow.

So away wherein this are minit grow.
But if the ships with a wift wings sail.
Overhead it is thought itself that files,
And the rifigling anvi and ware wheno
wall
Shall case on earth their dread replies,
Wiken the soft vespers of eventide
Prove a higher power than earth, doth abide,

rrore a higher power than earth, doth atilde, Swys, more and governe the human will. Then will the reconant hummer's cong be still, And reason assettling her from swys. Theld, her piece to truth and love to-day, I For intuition is the pure soul Of which reason is the outsward form, Religion assert is the lett centre, And knowledge and wisdom the earth star warm.

warm.
The age of reason must pass away
When Truth and Love assert their final sway.
The Progressive Lycoum of Chicago. The officers for the ensuing year are

follows:

Mr. W. T. Jones, Conductor; Miss S. J.
Buahnell, Assistant; Guardian of Groups,
Mrs. Hattle E. Davira, Assistant, Mrs. L. J.
Buahnell; Musical Director, Mr. Michols:
Assistant, Miss Emma Joney; Librarian,
Alexander Spenneer, Assistand, Saban Lees
and Heary Lee; Sorretay; Rajan Lee;
Tressurer, Mrs. O. A. Dye.

greasive Lyceum.

Last Thurnday evening. Feb. 38th, the Tweifth Anniversary of the Children's Trogreasive Lyceum of this city, was duly celebursely the control of the

exercions.

As to the exercises, the Opening Chorus by the children, showed how carefully and faithfully each one had been trained in vocal

The dialogue: "Blood Will Tell," by the

by the, children, showed how carefully and fathfully each one had been trained in vocal matter and the control of the control

out, and was recurse was meaning to the control of the control of

ina, as follows:
IMPROVISED POEM BY OUINA.
Twelse golden hours inake a day,
And when the day is done,
Pouring all his light upon earth,
Retures the setting sun.
These bourst their offerings have shed
Upon the mother earth,
And as their footsteps soft have sped,
Sweet Anewer sprung to birth.

Sweet flowers spring to birth.

Twelve gold and alivery months, the ye
And barvest time sppears. The
And corn with freighted ears,
Behold how perfectly the earth
Through winder's doubt and fear,
Theida crowning fruitage of that birth
To clasp the giallower year.

Twelve years, and you bright chains he
strung

we've years, and you bright en strung Of golden deeds and hours, 'we've years, the flossoms have Within the mind's sweet bowe the fruitage of thought's summ Has claimed earth with her po Within the minit areas towards of the country of th

Berhapa 'twill cheer this dawning year, And plant more flowers rate, To know that thoughtful, earnest work Finds comfort here and strength, And having finished this sweet toll And having finished this swe I seek my home at length,

I seek my home at length.

And bear what I have seen to-night to the one of bias, and tell the children there who sing and the children there who sing the children there was the children there was the children there in the children the chi

As that which I shall give to you.

At the conclusion of the jopen, Ouina, presenting her gift to the Lyoeum, said:

"A gift to the Chicago Progressive) yeeum, painted by Water Lily, and presented to you by me, Ouina. May its motte, prove a guesdon of strength: may the dowers it pictures breathe of our heavenly home. May the angel forms hover near; may the forms of children among the flowers prove forms of children among the flowers prove the Inspiration of our love."

the inspiration of our love."

DESCRIPTION OF THE DRAWING.

This picture, executed by Mrs. Richmond, can not well be excelled for accurate blending of colors, artistic finish, and beauty of thought expressed, and it places front ranks of inspired artists!

And there is Oulna, whose soul is a gar-And there is Johns, whose sour is a gar-den of flowers, and whose thoughts are woven into poetical gems,—words fail us in expressing our high admiration for her— she always feels a deep interest in the chil-

dren.

The following is a description of the gift:
It consists of an elaborate drawing in water
colors, by representing a scroll on which
in illuminated letters, are the following colors, by representing a scroll on warm in illiminated letters, are the following words: "A new commandment I give unto you, that ye love one another. The scroll doating down from an ethereal atmosphere is upheld by chain of "Julies of the valley" and "Forget-me-nots," borne by, four singels clad in white-along the upper portion and sides of the scroll are Lilles of all varieties, "and family unrealis into a ropulsion of flow. sides of the secoil are Lilies of all varieties, and finally unrolls into a probation of flowers—Bosse, Fuchstas, Passion flowers, Carnationa, down and out to the very border of the piece, all woven and massed together, but not crowded. Peeping out from Calla and Garden Lily, from the Roses, Perns and many other flowers, are fair faces and children's forms; one little dâmeel swinging amid the vines, is not pware of the watchful cupid, who is swinging her as he hides in the Calla Lily. Another form helps uncorted a second watchful cupid, who is swinging her as he hides in the Calla Lily. Another form helps uncorted a second watchful cupid in the calla Lily. Another form helps uncorted a second watchful the calla control of the watchful cupid in the calla Lily. Another form helps uncorted and the calla care of the calla care of the care Chicago Progressive Lyceum, on its 12th Anniversary, Mrs. Cora L. V. Richmond, Feb. 28th, 1878."

Mrs. Richmond has taken time amid all Mrs. Richmond has taken time amid all her other duties to paint this picture for the Lyceum, and it has been but little over a month since it was commenced, while her average time of work upon it has not been soore than an hour each day. The amount of intricate, fine and close labor, is very great, and the whole effort is finely set off by an oak gilded frame, with flowers and trailing vines ornamenting the sormely.

an oak gilded frame, with flowers a trailing vines ornamenting the sorners. The size of the drawing is 24 by 28 inch By carefully adjusted mechangan, the p ture descended from where it Badjeen it den, to wait until the presentation, and w a complete surprise to every member of t Lyceum.

The frame was contributed by a few friends to whom Ouina only revealed the fact that she needed a little "wampun" for her "Surprise."

\$10 TO \$1000 hvested in Wall St. Stocks makes fortunes every month. Book sen free explaining everything the free explaining everything street, New York.

SAPONIFIER FOR FAMILY SOAP MAKING.

Direction fregating Hard, fifth, and Tolles of the Part I writer and original to the Part I writer and original to the Part I writer and original to the William and the Part I writer and original to the William and tolling and the Part I writer and the William and tolling and the Part I will be a supported to the Part I will be a supported to the Part I william and the Part I will be a supported to the Part I w

PENN SALT MANUFACTURING COMPANY,



THEINFLUENCE CHRISTIANITY ON CIVILIZATION

pamphlet of about one hundred pages the enthe? Make the control of the control of

Eruth Genre no Manh, Bows at no Human Shrine, Beehe neither Place nor Applause: She only Soho a Bearing.

VOL. XXIV. |JNO. C. BUNDY, EDITOR. |

CHICAGO, MARCH 16, 1878.

BINGLE CONES BIGHT CENTS.

Spiritual Leadership

TOLERANT RATIONALISM.

Sermon by Prof. David Swing.

Matt. tit. 17.

It has been the effort of many, all the present era to show that religion should be charitable toward all the variations of phenomena of the present of the many popular as it is wilde-spread. The rapidly learning to feel and confess that the many churches are one. The word brother-hood has been expanded until it is becom-ing almost as comprehensive as the word-mankind. Attacked by the outside forms of thought, assalled by science, by rational sim, by ridding here. minkind. Attackers where as the word of though, assaled by science, by rational-inm, by ridenic, by wit, and disturbed, also, by internal desent and rebuskeds ill the deserted once only children of despair. That indeed once only children of despair with a second once of the other of the other words. The other of the other other of the other othe

theory just as the charmed bird looks into the eyes of the seprent. The sun, and mon, the eyes of the seprent was un, and mon, bird by the blaze in the reptile's head.

If Mr. Ingernoll did say that it were as easy for man to yets in a second world as easy for man to yets in a second world as the second world as easy for man to yets in a second world as easy for man to yets in a second world as easy for man to yet in a second world as easy to the least the world as the world as the uttered the kinest and the superior world as the uttered the kinest and the superior world for many the second world in the second world world

fogmatic as a Ciristian, and can equal the marrowest-theologian in againgt all mantenations, regarding that of which he knows may be a support of the height of a wide charity. Soth parties, the pions and the doubting, must contend the pions and the doubting must contend the pions and the pions of the pion and the pion of the pi

should forgive instantly the religious forms of thought, seeing that they belong to that val yroup under the-dag of liberty. If SI of the property of the prop

the miracle could have gone unchallenged and have been recorded in the biographies

lakes new truths upon the human heart. Over these great truths we must not compain as malcofitents, but must rejoice as It would seem that any quality in man worthy of the name of a rationalism should ligion and letting fall upon all such progressits sincere benediction. Only behold what a hard line of it we all have had, how far step in the property of the season of the season

See moral world any one-special life in madsign agreement when the control of the
life agreement is not because the control
the instruction of the control of the
life agreement is not because it is not
rifted, from the control of the control
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rifted and longer those who bring it
such warp and wood.

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rifted and longer those who bring it
such warp and wood.

The control
rifted and longer those who bring it
such warp and wood.

The control
rifted and longer those who bring it
such warp and wood.

The warp and wood
and lift much to weep over in pity,
what real grandeur there was in Moses
what sins did they pass, hat also through
lived the Sanserit race! How pure and
happy were the Peruvians before the Spanlist Conquest! In all the broad vale where
riolisome effort has there been to find light,
and hope, and happiness! If we shall wait
only is good, we and our fellow-men are defective, and must help each other, a new
throwing over failures in creed and custom
a veil of beauty.

There is a prefeting who wood have no
Sinal and led forth slaves, who wrote postay
a veil of beauty.

There is a prefeting who wood have no
Sinal and led forth slaves, who wrote postay
and rifted and and so the shall be
well of the slaves, who wrote postay
as walken the deepest admiration in any
bone of a man living, or the eilent home of
man dead
any sand and the first three the left home of
man dead
any sand the state of the slaves of the shall be
always hashed to be first of the slaves of the
lives of the slaves of the slaves of the
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Mrs. Richmond's Lectures.

Spiritual Leadership.

The craving for a leader in any sphere of action, is a confession of individual weakness. If I need to be led. I am in some-respect deficient in the power to reach the a desire is not, however, in all cases a dishonos. In the gursuit of truth relating to of larger experience than one sown is laudable. So in certain courses of conduct involving relations with others with which leader, if the self-aurrender be not total. Abraimed host engaged in internecine Abraims of the control of the con

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

- CONTINUED.

As an illustration, there is a river, which by a costly dam, will become a continuous between of power. The option will be comparison a continuous between of power. The option and the property of the comparison complete, we must shippose that there is on other mil? mor can be, and that the people cannof gried for themselves. This mill must shippose that there is on other mil? mor can be, and that the people cannof gried or themselves. This mill must shippose that there is on other mil? mor can be, and that the people cannof gried or themselves. This mill must shippose that there is on other mil? mor can be, and that the people cannof gried or themselves. As an interest is a statistical to the complete of the popular that the complete of the popular that the complete of the popular that the complete of such as a range general that the complete of such as a range general that mill more than the complete of such as a range general that mill built it, and the dam, and by foresight discovered the complete of such as a range general that the complete of such as a range general that the complete of such as a such as

Also that Labor has the right to its own productions,

Also that Labor has the right to its own productions, limited by the law of highest trees.

These may be regarded as physical rights, favring which we may consider our spiritual.

First, is Liberty. Of bodily Liberty we need not speak, for it is to the American mind on axiom, that man should be physically free. In whatever axidios of life, he is born free. The labor free that the control of colories, because the GO the freedom of the mind doubts still crist and a vast malority live in algorical week and placed savery.

right by diaregard of the laws of Society, he cannot lose it. Of the freedom of the mind doubts still crist and a vast analority live in abject slavery.

The fetters which bind the body may be unspeakably wrong and deplorable, but those which vibral the soul are careful and the state of the

the limitation that in so doing we do not interfere with other's rigids in the same direction.

It may be urged that any divergence from established candom, would be a supported by the contraction of the considered that no one can justly or authorishively say to another what is hely of what is not holy. If they day is to them holy, they may use it for guela service as they please, and allow others while do not agree with them to use it as they may desire. They have no right over the day except for themselves.

ner process, ame store worders wan do not agree with them to use it as they may desire. They have no right over the day except for themselves.

It may be claimed, in the same manner, that the Press, although free Fus no right to publish peralelpardoc. To chartff member, materialm or ablishm would be considered exceedingly so, and to an asheist the church degmas would be chought exceedingly harmful. There is ortunately or unfortunately no infallible tribunal to which to appear, and if the press be free it must be allowed to express the except in case of editors in memberly. Even it never the except in case of editors in memberly. Even in one based, the Such papers are not the cause, but effect, and when the cause is removed they will disappear. The breaking of every crime by the press at first may incite to crime, but in the end, the certainty of wide exposure becomes a strong motive against its committed. The diguescy of the newspaper is ever open and there is a norphon what the process of the pressure of the pressure of the cause is removed to the cause in the control of the pressure of the pressure

The true principle is that in

In failures it apparently makes grew out of a precelling order for which it is not responsible, as the flame
is not for the lajury done the moth that is dazzled into
infatuation and burns its wings.

Liberty must not be confounded with license, which is
its selfish exercise at the expense of, others. It is the
mistake of the suddenly-freed slave; of the dimancipasts
of of ignorance and sulpersitud every one allowed to
America is said to be free, and every one allowed to
America is said to be free, and every one allowed to
America is said to be free, and every one allowed to
America is said to be free, and every one allowed to
Mammedan to gain an official position, and a free tifniker
which interests are its outspacken. It is not true
that every one is allowed to worship or not worship;
with identical results. The tendency is powerfully toward this church, and a large proportion of the people
see helded a pitting how truthed the results at disklang,
every few partitud bondages. If man has the right to
think, by has the right to think as he pleases. How cor,
every few publishes how truthed the results of thinklang,
of supersition. His mind is not reliable as disawayed
by inferior indisacces.

AS the province of the mind is thought, which is the sum of all uses, and the apparent purpose of Hig, it has the right to the means of its cultivation. Is other words, the possession of an educatable mind-proves its right to education. Society acknowledges the right to education, Society acknowledges the right to educate the advantage conferred, is reciprocal. Education is the food of the mind, as bread is that of the body. What we mean be educated in the color, but the complete harmony illustrated just the chapter on "The Duty of Culture." Que may read and write well and yet be shjectly ignorant.

ture." One may read and write well and yet be abjectly ignormat.

MINTENSES.

This subject may be argued on other grounds, and often is; that of happiness. It is the right, it Livisid, or every being to enjoy the largest measure of happiness compellite with its constitution. Happiness is a result, and should not be a motive. We do not seek food that we may be happy, but because impelled by hunger, and should not be a motive. We do not seek food that we may be happy, but because impelled by hunger, and should not be a motive. We do not seek food that we may be the motive remains. If we associate happiness with the graitfacation of the appetites, it is from memory of experiences which have tagget that such praintigation given pleasure. In the same manner we associate misray with experiences of great deprivation or over indiagence with the graitfacation of the appetites, it is from memory with experiences of great deprivation or over indiagence with the graitfacation and the same manner we associate misray with experiences of great deprivation or over indiagence with experiences of great deprivation or over indiagence as customers in the man is used in its most acceptance as customers in human beings, and it must be understood that all the rights belonging to one sex, equally belong to the other.

To decide what are woman's, rights, there is but one tooking more self-evident. If it ps askerd is the the tothing more self-evident. If it ps askerd is the the indiagence and appears in the self-evidence as a second of the shall be rights of a human being. There can be nothing more self-evident. If it ps askerd is the the indiagence and superior in others. Her constitution and the place, it prescribes is different from his, in a portion of its arc, but in the main coincides. Her equality, or inequality, otwere, has nothing to do with the question. The hapkeit-form of civilization mist give woman equitiples and equal opportunities with man. Emancipated been her lot, and freed from the mental traits, this alware that the

A SEANCE WITH MR. EGLINTON.

A SEANCE WITH MR. EGLINTON.

Last Saurday night, at private séancé leid at the house of Mrs. Makougail-Grigoly, 21 Green street, Groavennt-square, London, Mr. Eglinton was the medium. In the dark, while the hands of the silitérs, including those of Mr. Eglinton, were interlinked, an arm-chair from another and exposited on the table. Lights of a phosphorescent appearance, but without smoke or smell, and objectively visible to all the siliters, moved round the outside of the circle: they usually first appeared in the reighborhood of the medium. Sometimes imminous words were seen, re-sembling such as might be produced by a phosphorescent floated freely about while the medium was held. Faintly illuminated spiritheads were occasionally seen by all present. Towards the close of the séance, after the siliters had taken fresh places, we held Mr. Eglinton by both his hands, as he as il you a soft at one side of the room; a form, the upper part of which was disary visible by list the siliters, who were in a row, with their hands joined, three or four yards out, at the other side of the room, where the form spoke to them and touched them, while the outline of its head was still dinly visible occasionally. **London Systémbulé**.

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

HILDSON TUTTLE AND GILES B. STERBINS.

HIGGAPHY.

The "constant travel and hard work for fifteen years," spoken of in this letter, alludes to that time spent in the lecture-field, filled by longer angagements in cities and spoken of in this letter, alludes to that time spent in the lecture-field, filled by longer angagements in cities and hall and churches. Considerable of this time was spent in Northera Ohio, New York and Michigan, his family removing for a part, in 18627 I think, from Ohio to Ann Arbori in the last-named State. He spoke usually for Spiritualists or free-religious people, and the Harmonial This intensity of respective to the property of the pro

The Pluribus Unum" still swells to the breeze,
The contest is ended, "Now let us have peace,"
No North and no South,—the black line disappears,
We hall the glad triumph, the great hope of years! One People, one Country, one Law, and one Right, One Justice, one Ballot for both black and white, "United we stand" is the watchword to save. In this land of the free and this home of the brave.

In this fixed of the free fad this home of the brave.

O Liberty, Liberty; Child of the Sun,
Thy contest of ages at last his beed won;
Thy contest of ages at last his beed won;
And we shoult the glad tidlings from mountain to see,
Our Country's transfigured; we are free,
we are free,
Our standown by homer gaw dipped in the sun,
Still waves over this Union of many in one.
Still waves over this Union of many in one,
The stan collection of the still the s

In April, 1874, A. J. Davis wrote him (hm New York:
"Thanks for your therwork and placeful speech agging at
Capital Vanishment. Mary has made an extract for the
Sander of Light. In all your going, doings, augings, secosys,
and defaste syn, we take the livelient and most complete interest; for the real point of the complete interest; for the real point, and and
singled in the shifting frees for these Y many writes in love
to you, and always, also, to you's in both worlds."

During his terms in the Senate the family liome was on
his rander at Percadero, San Mateo County, his write spending a part of the time with him at Sacramento.

The two following letters, to his son Willie, and to his
wife, after that beloved so had agssed away to the higher.

"Santa Circ.-Oct. 5th. 1868.

The two following letters, to his son Willie, and to his wife, after that beloved son had gased away to the higher. He was the son that the son that

I love you ways.
I am always your own Loving Father,
SELDEN J. FINNEY. Copy-right by H. Tuffie & G. B. Stebbins, 1878.
(To be continued.)

THE SCIENCE OF MAN AND MIND.

My brain I'll prove the female to my soul; My soul the futher; and these two begit A generation of still breeding thoughts. And these same thoughts people this light world ju humors like the people of this world; For no thought is contented."

—Stakespeare.

THE PRAISE OF CREMATION

Mr. Benn Pitman, Who Lately Incinerated His Wife, Lectures on the Subject-Expensive and Hypocritical Fonerals-Cremation Cheap and Esthetic-The Hor-rors of the Charnel House.

Mr. Benn Pitman introduced his regular lecture before the Cincinnati School of Design, as follows: we have on hundreds of excession during the past four years discussed matters relating to the arts necessary for the comfort, convenience, and delight of the search of the confort, convenience, and delight of the search of the confort, convenience, and delight of the partiality, to matters that concern the dead. If the partiality, to matters that concern the dead. If the partiality, to matters that concern the dead. If the partiality, to matters that concern the dead. If the partiality, to matters that concern the dead of the partiality of the control of the control of the partiality of the control of the control of the control of the partiality of the control of the control of the partial procedure, is that we are called upon to act when we are least prepared to undertakens, who do what is customary and most profitable, or to friends who accose to what is least produced to undertakens, who do what is customary and most profitable, or to friends who accose to what is least produced to the control of the control

ment, especially we shall have, creatabories within conversal to the property of the control of



SCENES FROM THE HOME OF OUTNA

Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHÁPTER IX.

CHAPTER IX.

The angel mother their doated once more to the rare parillion. Here Pearl had first been received in this beautiful home. Then by a strong desire she willed all the children in that Island of Light, to approach; they each came in twos, and threes or large er groups. from the Poregist of new Besires, and apprations for the property of the pearly of the strong the cases and appraction for the cases and appractically the pearly in the pearly and the pearly and the pearly and the pearly and the pearly happe carried faces, and the pavillion was overflowing with the light of loving smiles. They each brought a gift for Pearl ers she returned to the pearly pearly pearly pearly the pearly pearly

Take thou the blessings of these drops, Outwrought from human tears; Their presence may some sorrow southe in all thy earthly years.

in all thy earthly years.
And should term ill thine eyes below.
I'll change each to a gem.
Weaving them all upon thy brow
is love's pure diadem.
A nother brounds a lovely garland of flowers of varied and pub-shiegding hues, changing with every shake of varying thoughts
or feeding, yet retaining all the wirely the
bore them, softly whispered as shie twined
them around Pearl:
From the garding of more thought and their

hem around Pearl:

From the garden of pure thought and feeling
I have woren a prayer for your life,
May each thousand to beauty revealing.
Byteld your split from pures and stife.
May the love-light each petal adorning.
From the galdence of your extra for the form the galdence of your extra stem garden each towning.
While you in the eathlife meast stay.

All brought a gift, a bud, a flower, a branch of tree or beam of light, until Pearl was crowled and laden with sweet peace.

They sang: They sang:
Godspeed thee, speed and bless thee, darling
A sweet mission is thy gift,
Teaching earthly minds of heaven,
From their sorrow-to-upilit
Those who mourn and from their darkness.
Those is misery who drift.

Godspeed thee, speed and bless thee, darling Like a message bird so bright. Like a star that heralds morning. In the darkened earthly night, Like a summer cloud of glory, Shedding showers 50 purest light.

Shedding showers & purest light. They sang, and all withdrew, save twelve youths and maidens, who waited in the peptry air without the pavillion; then oby one, the dear household groups came, near, each offering a bleasing which took shape in precious form of gem, or bird, or flower.

ahape in precious form of gen, or bird, or shape in precious form of gen, or bird, or shape in precious form of gen, or bird, or the same faithful to your trust, my child; we will ever watch and guard you." Her grandmamma (so longer aged and wear), but radiant in almost youthful brightness) said, "Good and the angels bless you, liftet levari; tell your unled, James West, that I am his mother. He could not know if an his mother. He could not know to complete the same should be a superson which becould not resist. Tell him God has given you to his care." The brother gave her a loving embrace, and a message-bird would pass to and rob between their spirits, bearing syeel, thoughts. After all being the same should be superson which should be superson to the same surrounding them, gave power and strength by their presence, for Pearl to be takep back to earth.

Soft music floated from the pearly air:

Soft music floated from the pearly air: Adjeu! but not farewell, In dreams thou will return: Adjeu! but not fareyell, Within hopes sacred urn, Love's fire for thee shall burn.

Love fire for thee shall burn-e angel mother whispered in thought earl: "Tell your uncle James to look een the finings of your dress; the one o Peari: "Tell your uncle James to look between the finings of your dress; the one you wore when he took you home; that will answer his question." Pearl heard this distinctly; it fell upon ner brain as the last memory of that bliss-turity. between the lini

A POEM.

milita bounest eent by Whilam Brow by Rill.

If all the sarthly sight
Were made in little seeds.

And hidsen out of sight
Word made in little seeds,
And hidsen out of sight hand,
and other them come a magic wand,
were bade of though would then upop
Eren in earthly bowers,
Italians such ragams flowers,
to those in this wavest offering,
""Italians such ragams flowers,

And some one having grace and love Were on that magic space to move, The seeds of klodness would well numb Than all that sorrow's tears can pour.

has all that sorrow's tears can pour.
I take thy life and see
Therein, 0 absent friend,
Full many kind deets blend,
That have been wrought by thee.
That have been wrought by thee.
And that should sever be,
The power bineath whose might ge move,
I lives eternably and worth,
So lowly and so hamby have Type birth,
And then superfiguing book last the say.
Technic patter hamby has the say.
Technic patter hamby has the say.

Tecling their inspiration is on high. The white actalls, purity and truth, Carved like the linages of endless youth, The sweet algamen, like dowers which grow. Along the ingalows, in the leavens, and low, Along the ingalows, lower the leavens, and low, the line of the line of the line of the leavens, and low, I figurater to some earthly-need or prayer, The camillas, not with out touched and tinge With sushed rays, their glory friend. Commingted love and worth to show, How excedence in power may grows, And through on earth bright things may day. Targ the again within the appear as,

The heliofrope, you here may say, is earthly passion, living but a day, list I say 'tis Devotion's gentle dower. As sensitive as many a buman flower. Living to love, then passing swift away To bloom again in an eternal day.

To bloom again in an evenus usy.

And these fair bells

That chime golden and white,
Their chiming ever tells

Of the heart's pure delight.

As thoughts swing downward from the
When swayed by Joy and-love's control.

When seayed by by audiouve control.
These creatines, some white.
Some theird with a fame
From the challe of pare light
Whence all their beauty came.
Are like bright thoughts that move and gleam.
Are like bright thoughts to the move and gleam.
They are a portion of neavor's rediant beam
One pants probated pace and thought
Of mediganty and committees records.
The graceful, trelline vite
With love twining across,
From the full consecrated shrine.
The life wherein good thoughts, are pressed,
Symbols of hope, and love, and perfect payer,
I send these words for your flowers fair,

ROOK REVIEWS.

IRIST THE CORNER STONE OF SPIRITU-LLISM. By J. M. Pecbles. George Robertson. Melbourne, Sidney and Adelaide. Pamphlet 30 octavo pages.

On the other side of the globe Mr. Pee-bles found Spiritualism in the same stage of growth it was in this country twenty years age.

of growth if was ju_dis_country_twenty_
gen_a ago. Hetered how the gatherings were
indulged with a milk and water "Christian
spiritualian," whele was neither Christian
spiritualian, whele was neither Christian
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Magazine of American History, (A. S. arnes & Co., New York and Chicago). The earch number is now ready. The leader an interesting account, by O. H. Marshall, Buffalo, of De Céloron's expedition to the

leaden plates buried by him at the conductive of the conductive of

is received by the sholars of the country.

Castelet free power the country.

Castelet free power the most seeder to the the sload so for the country.

Castelet free power the country of the country of

A beautious ensign, with tint on cheek and

We follow with Juliet, to the tomb where All her buried ancestors are packed: Where bloody Tybalt, yet but green in earth Lies festering in his shroud. and we cannot escape the horrid dreams of our level ones

ind we came our leved ones Chained nightly in a charnel-house, O'ercover'd quite with dead men's rattlin

bones, With reeky shanks and yellow chapless

With reeky shanks and yellow chapless skulls.

And the thought that those we are most skulls.

And the thought that those we are most skulls.

And the thought that those we are most skulls.

And the thought that those we are most skulls.

And the thought that the skulls or stiffling graves, the victims and companions of all that is loathnown, and this has, I believe the pairs and sufferings that so oft precede it. And equally terrible to think—and hunther pairs and sufferings that so oft precede it. And equally terrible to think—and hunther pairs and sufferings that to off precede it. And equally terrible to think—and hunther pairs and sufferings that the pairs and sufferings that the pairs and suffering that the pairs and the p

A hush at last! from the wat.
I lean to the vender, right.
If my heart is shi and lonely,
It wanders far from the right
For, oh, what a wreath of bless
My-Great Father gives to me
Still lean out of the window
Wearily!

Wearily!
Star, my star, as you glimmer
Remote in the deep, dark blue,
Is some one else in the window
Thinking of me and of you?
If so, not sal and loriesome
Like me_L hope, is he;
'Tis enosed hone looks from a window
Wearily!' [Emma Tuttle.

The epochn of closes from a wire Twite SHE always seemed an angel Who had wandered from the skies, Who had wandered from the skies, Lingering sweetly in her eyes. I had though we longed to keep her In our world so full of pain. It was what we all had looked for, When she went to Heaven again, When she went to Heaven again.

Ikumar Futtte.

Two Seventh-day Baptists were recently fixed four dollars each in a town in central Pennsylvain for working on Sunday. They refused to pay, and were sent to juil for four days. They claim that the State law of 129 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scriptures and ordains a new one, which is really no Sabbath.—Fruit

Seeker. Andrid Professor, Juan Manuel-Ortin Lara, has published a book in which he not only enthusiastically defends the Inquistion, bit urgest its restoratorin yapin the Censor approves of the work and praises it enthusiastically.

enthusiastically.
THURE infants were killed on a Sunday at camp inefinits at Steele Hill, South Carelina, by being stamped and rolled upon by shouting women filled with the "spirit of the Lord."

the Lord.

The Lord.

BROTTER MOODY has decided to devote himself next where to the salvation of New England. He says, "It has been laid on my heart that in this district wast the place for labor the coming winter, but not until with I could decide upon this field." If the Lord is rather lard on the culture of Beston and New England cenerally, to indict the boorish ignorance of Moody upon the rather than the large that the salvation of the culture of Beston and New England cenerally, to indict the boorish ignorance of Moody upon the rather than the large that the large of the large that the large th

Trums of it the man of chaming, ratthe Trums of it the man of chaming, ratMoody!

This influence which is exerted by the
press is title less than omnipotent. By it
press is title less than omnipotent, or the
science and mechanics made known; isless
and options facts and theories discussed,
and spread before the world like seed on
is not always useful. When uninspired with
great and good thoughts; when appreading
upon husian progreats—then conservative
beyond the point sale reconservations is usetime new facility of the progress; it blocks
time new facility of the press is to lifetin, intime new facility of the press is to lifetin,
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into new facility of the press is to lifetin,
into me facility of the press is to lifetin,
into me facility of the press is to lifetin,
from them of of the press is to lifetin,
from them of or the press is to lifetin,
from them of what is worth knowing, instruct and guide them toward what is good;
truth. Less than this we ought new or truth
to hope.—Br. Holbrook.

The mass of science has learned to believe
A singular title for a story for a sermon

A singular title for a story for a sermon in New York, on a recent Sunday, was "is Hell a Millatay Necessity".

Is Love Wirm Pacassa-While he molified with the state of the s

THE WONDERFUL MASON'S CHART PIANO ORGAN LEARNT IN A DAY.

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to ling paper, aloud; and we have received gratuitees tell-moniations the Highest Musical Authority in the World, of the great ment and wefulness of Nason's Darts. The call for great ment and wefulness of Nason's

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No Cause for Alarm.

Many who have for Angin.

Many who have a long time been earnest and substantial Spictualists—are almost coming to doubt everyshing connected, with the phenomena, on account of the miny frauds who have turned exposers and are now showing up the base tricks with whiches have all along dauged the unwary and received the syndiding. Others less substantially the state of the property of the property of immortality, which has alone been revealed through Spiritualism, who have been walling for, and housing to receiv, the coslvesled through Spiritualism, who have been waiting for, and hoping to receive, the posi-tive evidence of its reality through concir-rence of indubtable facts with "the phe-pomens, have been shaken in-their faith, and have nearly abandoned all hope that the unmistakable evidence of a future life through the return of, and commonion with, our departed friends, could or would ever be furnished.

our appared triends, could or would we be termished.

For any solution of the human mind. We do not blame them because they were thus affected. It could not be otherwise. Under the conditions at pres-ent existing in the world, it would be un-natural if it were not so. Let us, therefore, caragidy, consider and weight the conditions which combine to make this state of things necessary. Among these we find the influ-tionation of the conditions of the trinated beliefs with .heir prejudices; and their fears torn of the mysterious of Hertheir fears born of the mysterious of Her-bert Spencer's "Unknowable and Unknown" surable and incomprehensible vastness of immensible the inconceivable extent, duration and possibilities of eternity The man has not made these, but they, undef the various combinations and conditions in which they have operated in the different cases, have made the man.

w consider for one moment the effect from the minds of the parents, baving been shaped by the molding of a long family line whose beliefs had followed in any particular given channel, and you will see that the brain organization and methods of thought of the p parents have, to a greater or less de-en communicated or imparted to the gree, been communicated or imparted to the child. Add to this early parental instruc-tion in the same direction, and association in the tender years of childhood with those of like beliefs, and heredity, education and indoctronated-beliefs, prejudices; and pro-clivities, become the most potent factors in shaping and controlling the after-life.

clivilies, become the most potent factors in shaping and controlling the after-life.

The realms of the mysterious, the unfath-quale despits of the future, which we can pice-trate obly in degree, adds another element to intensity and deepen all the impressions derived-from the sources already referred to, and to make it more difficult for the individual thus constituted to rise out of their indiament or control.

When another subject equally as vast in its extent, quarranging the problems of the infatile future, is presented, claiming to the infatile future, is presented and intensity and degel all former illusions in regard to that future, it is natural that it should to some extent command the septous attention of those whose yearning solids were reaching up and out for the positive absurance of another life and a state of progression limited only by the limited capacity of humanity. It would also be natural for them to approach it with feelings of reverence mingled with its certainty apprayated by any exciting induces which might be able in the fleat to disturb the equipoles of their deliberations. To individuals thus constituted, the absuran negations of exposers at one overmannel.

To individuals thus constituted, the absard negations of exposers at once overmaster the evidence of their senses, reverse houghts, awaken former prejudices hake them feel that they have beer d, and they are ready to denounce hing which claims to come from the

and non-deducted, and they are verything which claims to come and the steep of the say of these who de-diberated join with these self-confessed frauds, totald them in destroying the conf-dence of mankind in themselves, in their own friends, in the integrity of the depart-ded mother, sister, brother, wife, husband or

The strangest of all the manifestations of The stranges of an ine praintenances or these influences on-the joint, is presented in the fact of the sequences with which the other of the present of the these influences on the mind, is presented in the fact of the gagerness with which the clergy—the theological and religious lights

Moses and Elias upon the mount of transiguration, Prove that spirits have not power to act upon material substances, and you
have Paul and Shias still in prison.

Seeding of the delusions of modern spiritualism,
equally discredits all the narratives in the
Old and New Testaments. It would not
only discredit Anghanya Intertaining the
strangers—angels on their way to Sodom—
but would leave him to sacrifice islace, would discredit the appearance of Samuel and his
message to Sault, do, puray with Shadrach,
Mesheck, and Abevelpos and the ferry furfive lion's, dependent of the property of the control of the contro peared in the midst of his disciples who peared in the mists of his disciples when they were in a chamber; and the doors were shut; that he nevir walked with the two or talked with them; that Thomas had good reason to doubt, and that his doubts were never removed. In allow, this kind of evi-never removed. In allow, this kind of evi-rous the state of the state of the con-traction of the contraction of the con-traction of the contraction of the con-traction of th

pose upon the credulous and mislead the pose upon the credulous and mislead the Do the clergy desire to produce this result? If they do, then the course they are pursuing of embracing and upholding self-confessed, franks, professional tricksters and sleight-of-hard performers as exposers will in the end be sure to accomplish that result with the mass of church-goers.

That there have been fraudulent means employed to gull the credulous, that unemployed to gull the credulous, that un-principled persons have, like barnacles upon a ship, attached themselves to the grand Ark of Spiritualism is a lamentable fact. But when all these frauds "expose" them-selves, when all that is false goes down in .thood, nobly will the Ark float, proudly, grandly will she bear aloft the True.

"dood, nobly will the Ark float, prougly, grandly will she bear aloft the Trees. If all elde were swept away except first, they rap, which unannounced, declared itself as coming from the world of life beyond, and came in such a inamer as to demonstrate its blentity. Spiritualism would yet remain, as a living frush,—the violence of the property of t

A New Work by "M. A. (Oxon.)"

Spiritualists will rejoice to hear that M. A. (Oxon) has in hand a work entitled Psychography. Unit skinders glint writing me the property of the spiritualist will be sufficient to the spiritualist. We have the subsence of the spiritualist, but it is hoped that this work, giving such a number of well-attested facts. Spiritualism, but it is hoped that this work, giving such a number of well-attested facts of the spiritualism, but it is hoped that this work, giving such a number of well-attested facts of the spiritualism. Psychography is expected to be ready about Easter—London Merdum and Daybreak, Peo. 18.

needed to be ready about Easter.—London Medium and Dapweek, Feo. 15.

The above notice refers to a wix already announced. In our colungs, and which we hope will attract very general attention when it aspears. In it the author deals within the appears of the surface of the author deals within the author deals within the author deals within the appears of the author deals within the ground against its occurrence. Spiritualism here takes its atand on a creat representative fact, and says to its assiliants, 'Here, at least, keepenshing firm and unassatiable, here is solid ground; now what do you make trailstick theory?" The seconds have a hard nut to crackin 'Psychograpy.' If they attempt to get over it by denying it, it will be inatamount to an admission that there is nothing in their materialism that offers in anothing in their materialism that offers the signs inkling of an explanation of the phenomegon.

THE CHANGE CALLED DEATH. An Excellent Method to Union of Spiritualism

HEART DEATHS

I've sometimes looked on closed eyes And folded hands of snow, And said, "She was no sacrifice, The heart went long ago."

1 The national normal state of the state of

Beneath the dailest deep!

Beneath the dailest deep!

An elve see and seatch and weep!

A spirit in the Oiter with and weep!

A spirit in the Oiter when the property of the transition from eart with the property of the transition from earth eleptric from the body, and most generally some hours before the spirit friends, who were our intimates, and who loved us well and dearly, while they were in the flesh—oftentimes our kindred, surround the departing spirit, giving it assurance of aid, showing they are seen to be a seen of the seen of the

awoke in health.

awoke in health."
Shakespeare had a vague, if not distinct idea of the trance. His mother (in the play) says to Hamlet on one occasion, after the latter had discovered a ghost:

This bodiless creation, ecstacy,

Is very cunning."
Hamlet responded by saying:

Is very causing,"
Hamlet responded by saying:
Hamlet responded by saying:
My pulse, as years, doth temperely keep |
The trance condition, intensitied, often leads to the supposition that death has activally taken place.
Dr. R. H. Greene, of Hoosick, N. Y., was thought to be dead and his body was placed in a vault. As The hand narrowly escaped burial while in a trance several years since, his wife was requested to visit his body until no double of death existed. It is now stated that signs of life were noticed after a short time, and the body was removed from the word from the moved from the word from the modern that he left in his will use he disturbed from the bell in which it may be lying, nor prepared for burial, nor, above all, be placed in a config. till three medical men of high standing and reputation, shall have inspected it is sparately, and don't he presence of each other, and shall have declared in writing to be signed by them respectively intact the stem of desire that two out of three, of the modern of the second of the control of the medical men of high standing and reputation, shall have inspected it is sparately, and don't the presence of each other, and shall have declared in writing to be signed by them respectively intact the stem of desire that two out of three, of the medical men shall be other than the medical 'men who have attended me in my last illness. I forbid all dissection ar antopsy of my remains, unless there be a suspicion in the mind of my externed.

other than the medical 'men who have attended me in my last illness. I forbid all dissection ar autopsy of my remains, unless there be an supplecion in the mind of my executor that I have not died a natural death, but carnestly request that the mest approved means (short of mangling the body) may be used for restoring my life in case there be any doubt of my decease, or I appear to be in a catalegy of trance. Which is regarded at times as suspended antimation, "There is," asya a writer in the Cotenporery, Reciewo, 'a moment of time when, the man whom we have known in his gard of flesh, casts it aside actually before our eyes, and 'this mortal puts on immortality," It is during this trance or suspended animation that the spirituis sense are expended, and that the spirituis sense are expended, and the spirit beholds the beautiful seemery of the Spirit-world, see the friends and relatives long since passed away, hears the soul-enclanting must from angelic choirs, and the earth side of tile. In this condition, the earth side of tile. In this condition, the earth side of tile. In this condition, the earth side of tile. cleaning masse room angene courts, and feels those exalting sensations thrill the en-tire spijtual nature, that are not known on the earth side of life. In this condition, the truths of Spiritualism are established, for the persons and scenes observed cannot be phantoms or pictures of the imagination, any mere than a comet that flashes athwart the sky, and rests upon the vision but for a moment; and this state proves that the pic-ture of death as drawn by Milton, is false:

"Black it stood as Night, Fierce as ten Furies, terrible as And shook a dreadful dart, wh

The litecose of a high grown had on."

Nothing goes any further in establishing the truths of Spiritualism, than the visions of those who, shving animation suspended, are apparently deed. One of the most remarkable cases on record, is that of Rev. Wm. Tempert, a Presbyterian clergyman. An account of his remarkable experience is related by Juige Boodises, of New Jersey. It happened that imposibility after the

clergyman in question had finished his theological studies, preparatory to entering on
his work as a minister, he fell seriously ill,
animation was temporarily suspended, and
he was apparently dead. It agasza, however, plat the attending physician, noticing
would not, of couries, consent to his burfal,
and the funeral was postponed for three
days. Finally, resuctiation was effected,
just as the physician was relinquishing all
hope.—It appears that his recovery was
slow and painful, his memory and intellectual faculties were impaired, but finally
their original vigor was suddenly restored.

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of the clergyman in question had finished his the

and to make out the country of the c whose spirits are inserted elemerativities the body through trance or suspended animation, prove cyclusively that there is a Summer-land inhabited by the spirits of ecased friends and relatives, and to which all gravitate when the xo-called death occurs.

Universatist Pronunciamento.

Our eastern brethren of the Universalist, persuasion, have taken advantage of the recent theological excitement in regard to hell and the etern in regard to hell and the etern in the second promote a setting forth their views, Perhaps they think there is policy in the selection of so timely a mement for this advertisement of their views. If some members of the Universalist body favor the introduction of a clause in the constitution acknowledging a sectarian God, we cannot suppose that the large majority are so besofted as to think of urging any such measure. The majority, we believe, are enlightened liberalists. The pronunciamento to which we refer, is embodied in a series of respitutions, of which the following is the pith! Our eastern brethren of the Universalist

series of regolutions, of which the following is the pith!

They declare that Universalists devoutly accept the holy scriptures as containing a revelation of the-squareter of tool, and of ment; that they believe that all sin is accompanied and followed by misery; that, guided by revelation, they hold that dod is required to the state of the

punishment."
This, the Universalists gathered at Boston, contend, is but a concise re-statement of the belief held by the great majority of the Universalists in this country—the belief which they claim was taught by some of the earliest Christian writers, and which protections are the statement of the contemporary of the carliest Christian writers, and which protectibles and in the form one one maniform the form one of the carliest christian writers, and which the statement of the contemporary of the carliest christian writers. the earliest Christian writers, and which notwithstanding its formal condemnation by notwithstanding its formal condemnation by a church county (twelve hundred years ago, a church county (twelve hundred years ago, reappeared during the hiddle ages among the Wildeness and Lollards, has been samp-tioned by many of the most emission that the sively in Germany, is freely accepted in the liberal brains of the French Protestant Church, and has, during the past year, kellen an apparently Wishistes and swerping for-

an apparently weststess and aweeping forward course in this country.
While there is much this liberal Spiritualists can approve in the doctrines of our
Universalist friends, there is a ceftalu circomscription in their language, as express
of above, as which we must rebel, Wallelcopt as true much in the narratives of the
Bible, that few persons among our stiffelt.
Christian sector really and intelligently believe, we cannot accept the Scriptures as
'holy' in all their parts, nor can we believe
that they give, in all their parts, a very edit
fying 'revealation of the character of God
fying 'revealation of the character of God
government." Other includes a proper of the coningibit indicate, but it is not necessary.
We congratilate our Universalist tripuds
on the prospect that the blasphenous dogma
of a penal hell, against which thos, have
fought so well, is not likely to b listened to
with approval seven in many orthodox
churches from this time forth. The world
y fast outgrowing that ghastly and hidoox ward course in this country.

Chiliners of an arrogant, unscrupulois priest-hood-that, mokery of all genuine, heartfell religion; and the world deep and yet know how much it is indebted for growth in comes seen on this subject to that tid all wave of Spiritualism, which has already swept past and underfinited so many hoary insti-tutions of error, and the effects of which are to be more fully recognized in the not dis-lant future.

INDIANAPOLIS, Feb.

INDIANATOLIS, Feb.23, 1878.

BROTHER BUNDY:—I would like to ask two questions. On last Sinday evening, I was present when a resolution was disturbed to the control of the student, in such a light that he can comprehend its nature and functions, it might be considered impolitic for a spiritual convention or meeting to epgage in any controversy over anatoms, physiology or chemistry; nor would we invite discussions over assues pertaining to social or political economy.

issues pertaining to social or political com-ony.
Spiritualism is so varied in its manifesti-tion, so wonderful in its phenomena, and presents such a vast field for speculation that spiritual assemblages have no need to go outside of the same to find subjects for discussion. Mediumship, with its different phases, the influence of mind over matter, the control of the two vortical spiritual and materially, the best methods of counter-acting evil 'influences, the character of life best adapted for a high order of intercourse with the Spirit-world, and the most correct system for holding circles for development (and many other subjects), afford ample (and many other subjects), afford ample scope for the attention of those gathered together for the purpose of promoting their

spiritual welfare.

In regard to the best means of promoting harmony in a public society of Spiritualists, we would say, that the adoption of a similar resolution to the one referred to in your note, would express the wishes of the majority, which, in our republican form of government, is supposed to rule.

We do not beowere, resent in a dicta-

we do not, however, present, in a dictatorial manner, our views. Spiritual so-cieties will, of course, be conducted in ac-cordance with the wishes of the majority, and such subjects will be considered as they wish or demand.

Hudson Tuttle.

It will be impossible for Mr. Tuttle to attend the meeting of the Nich. State Association as announced, the state of the Nich. State Association as announced. Tuttle, engaged for a series of frarige Lectures and entertainments, and by the Spiritualists of Mantau, O, for the anniversary on the sist, which is proposed to be the grandest gathering ever held by the Spiritualists of that section of the State.

Prof. Swing.

We call especial attention to the sermon by Prof. Swing, that appears on the first page of the Journal. It breathes forth a liberal spirit, and contains sentiments that are worthy of the careful attention of every

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritual Scientist is now published monthly, instead of weekly, as stated in an-other column. Each number contains val-uable information.

We are informed that the Rev. J. R. Ba-ker, of Clarinda, Iowa, is about to enter the field as a lecturer on Spiritualism. He is well recommended as a man and speaker. wen recommended as a man and speaker.

C. Fannis Allyn is now lecturing in Philadelphia, Sundays, to large audiences. She
can be engaged for evening lectures in the
vicinity during the week. Her address is
904 North Sixth St.

Spiritual Scientist for March has been re-ceived, and is for sale at this office. It is filled with interesting marker and seems improving as it grows elder, both in appear-ance and interest.

ance and interest.

H. N. & Lewis, Esq., wrote a pley note to the Inter-cosm of this city, complaining of its unjust treatment of Spiritualism, whereupon and paper becomes somewhat rational, indicating that it will in the justice treat the Harmonial Philosophy with

The Funeral of the Late Capt. Jonathan W.

The Times gives acreport of the funeral services of Capt. Tuttle, the Rev. Sumner-Ellis, officiating, at the Church of the Re-deemer (Universalist), cover of Sangamon and Washington streets. From that paper

we learn:—
In spite of the rain the edifice was crowded with leading representatives from almost over calling, including elfy officials, bankers, and many board-of-trade-inen. The speaksion called out a large marine element and many a fellow-captain was seen to wige away a silent tear during the imposing services.

away a silent tear during the imposing services.

The floral tributes were both appropriate and unique. While there were many beautiful offerings, the most conspicuous, and a fine service of the service was the service of the service with serv

area and the descending scale, the gain of Mrs. 66byrg W. Hingins.

The discourse of the pastor was tender and beautiful. While both scripture and reason held out to us the hope of a life hereover the second of t

its way to Graceanad, where modifie earth again claimed her own.

OTHER MEMORIAL EXERCY-SES.
Though Mr. Tuttle was an arlent spiritualist, a Universalist was called upon to officiate at his funeral—why. It is not needisary for us to say or judge. But Mrs. Corallant and the control of the co

warmest sympatiny.

"Capt. Tuttle has been a consistent and
unswerving believer in immortality and
spirit communion for several years. The
spiritual life was revealed to him in the
sanctuary of his own home, and was
'knowledge."

nowledge."

THE POEM.
A ship with snowy sails, swept down
Silently and so swift:
The pilot standing by the helm,
Softly the veil did lift,
Dividing from mortal shore;
The waves murmuring forevermore
Even the waves of the allent sa
You call Death, but is Efernity.

You call Death, but he Kernity.
"All souls on board," the pilot said,
And willfy launched toward the bay
Whence life's dull, sarrow stream below
Must ceaslessly forever dies.
Must casslessly forever dies.
Toward the upper ran of Iffe,
And wider swape the pennous there
With glory and with boasty rife,
The sky over bending like an arch
Through which all soule must march.

One sat there all ming like the light
Which night als feel even here;
One glors even like the height
Of love made, sad and dear.
Oh, souls are glad and oouls are free
On Eternity's vast sea!

On Elemity's was sea!

The goodly ship has passed from sight, Her cargo is a life's deeds. Her cargo is a life's deeds. With Love and active dark prizht, Mingsled with hundan needs, and singslets but lightly with earther dark, And singslets but lightly with earther dark, And sunce their souls! your, Greetling' the soul, all white and fair. The ship is stanch and trax, Bearing the soul list on sper afr. The angule sturm the clouds aside, And is the ship say libroph.

Periother with, Roch and warned not love.

And let the abjo or Through.

Freighted with Goods and words of love,
With memories eweet and kind,
With all an house heart choid prove.
By a pure and sarnest mind,
The ferrout seeking for highest truth
The flag, unfurfied upon the most.
It is inscribed with housefy.
The ship, all earthly breakers past,
is adversed with thoughts that lie
Within the heart, and there

Within the heart, and there

Freman like direct provers.

And as the ship sweeps grandly in The fair bay opens bright, The sails are cled with glimmeting by From out that supreme height; And as the shore at last is seen, Behold the suichor'is cast, And this is the tnessage that cometh Anchored in home at last!"

And all across the space that glekins,

And through the tasas that flow,
The light from many immortal beams
To earth shall sled the glow,
and a fragment of musle borne along
Which only love can know.

Not veiled belief and hope for life, But knowledge was his dowyr: Through inspiration his soul could know The spirit and its power: And knowing the God of heaven is just, He sees and knows this hour,

That birth and life form one bright chain,

That strits and life form one bright chain, That death is but a wave, From each soul shall rise again, Where angel voices lave The above that lies even there in space With perfect pashes of grace. "Anchored in beaven!" This voice, this love, Plescendad blowe on earth, Willo rute but blost light must come, the properties of properties. The properties of properties of the properties of properties of properties. The properties of properties of properties of properties of properties. The properties of properties of properties of properties of properties. The properties of properties proper

Dr. J. K. Bailey lectured at the Woodbury School-house—Lyle, Feb. 21st; at Varco Sta-tion—Rose Creek—Feb. 24th, and at Cherry Grove, Minn., March 3rd. He contemplates Grove, Minn. March 2nd. He contemplates a trip through lows, commencing at Lyle, Minn, about the 20th of March, via Hinton Central Ralinyada, to Waterlow, Lie Hence, via Burtington, Cedar Rapids and Minnessota Ralineda, to Burtington, a Spiritualists and Liberalbats along this route will download the Wellto arrange for his services. A full-ourse, or one or more bectures. He will consider propositions from places along interesecting propositions from places along intersecting innes of travel, or at any points of practical access therefrom. His lectures, under the general head,—Spiritualism Examined,—embrace, the following subjects: Introductory—Historical Indices; Spirit and Matter; Is Man Immortal—Nature's Testimony; The Spiritual Body—its Constitution and Relation to Jental and Physical Activities; Phenomogoi, Correlation—Sucredian—Labragae's; Laws of Spiritual Intercommunion—What is Mesmerian? Ethical Dec diction—Does Spiritualism Involve Religious Progress? etc. Address him immediately in care of A. J. Case, Waverly, Ia.

THE RELIGIO-PHILOSOPHICAL JOURNAL TRACTS, as announced last week, are now ready for delivery. Price, single copy, ten cents: three copies, 25 cents.

In consequence of the ill health of Mrs. Hollis, we have not been able to furnish the usual answers to questions, this week.

Convention at Mantua, Ohlo.

will be depoyed. Our shartes and experience riveles in which as herefore they will do all they can be estential those attendance from abroad. Let bego be a grand raily of the who have our cause at heart, and with the shaw more concerning their heaven been gampe My Orders or Com.

By Orders or Com.

Convention of Spiritualists and Liberalists.

The prefits asserted meeting of the Michigan state Association of Thursday evolute. Much life, and closed meeting on Thursday evolute. Much life, and closed meeting the third. According typical meeting and the state of the second meeting of the second meeting and the second

MRS. L.E. BAILWY, Sec'y.

A Card.

The Finance Committee of the National Morrel Inages, in the Charles of the Important work that cought to be done, appear to all lowers of liberty for when of all or writers in behalf of the principles of the Bloches re Philippes, and to advance, the commission cause in other Wit control of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles of the Charles With Charles of the Charles of the Charles of the Charles of the Charles With Charles of the Charl countly proper ways.

If carnest liberals throughout the United States will contribute one dollar spices (with as much more as fairly generally stail prompt or hoir means permit, in order to become Annual the requisite sing another work shall be done.

DANIEL CHANDON, Financial BARIEL CHANDON, Financial HARLAN P. HTDON.

EMAILAN P. STAM B. OTER.

SAMAH B. OTER.

The Northern Wisconsin Spiritual Conference.
will hold a three days needing in septimal list, course, on the increase of the property of the p cies will be the come with the reputation was a interesting one, which to participate. The reputation was a interesting one, guaranty that the meeting will be an interesting one, fluore bear full stiendance, and don't wait until faiturday, be no hand the first day of the meeting. Meals will be serve in the disting hall adjoining the Hall.

DR. J. H. SEVERANCE, Previ.

Business Botices.

Dn. Price's Alteta Bouquet is delicately delight ful-the edor, of deinty buds; the most exquisit perfume for the handkerchief.

Saponifier, see advertisement on another page 23-16-25-15

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For purity, strength and true flavor, Dr. Price's Special flavoring Estracts are unequaled. They naver fall to give satisfaction.

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Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., dyryscuse, N. Y.

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Dn. Paice's Cream Baking Powder makes lightte, than any other

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Mrs. C. M. Morrison, M. D.

Thousands acknowledge Max Monaspoor's un-paralleled success in giving diagnosis by locks of that', rand thousands have been cured with magne-tified remodles prescribed by her Medical Band.
Diasonoses at Larram—Eaclore lock of patient's hair and \$1.00. Give the same, age and set.
Remoelles set by mult buil parts of the United States and Canadas.

See and Canadas.

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Architect, Philadelphia.

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In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, ex-tensive and server course of study; and as all, his authorities that the country of the continuous are carefull@arww and presentific, on many points.

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25 Fashionable Cards. no lalike, with nar postpaid. Ggo, L. Rego & Co., Nassau N. V.

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25 18-25-17 SAPONIFIER. See advertisement on another page,

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Prom the Issue

[From the Japaneke.]
alking at indinight when the whrid is still, one I seem to drift upon a tile of the one of the other oth

Le controller when congs, was a way to be controlled to the contro

prayer.
My arms are empty, but my heart is full.
And shall be full of her forever more.

Again Workly Mail.

id church creed salvation man reaction,
And only waits reason to sweep it away;
partial Moption of priestly concertion,
But now the old dogma has seen its best day;

— Dr. D. Ambrose Duris.

forwarded by a corresponder, ville-gates that it was found in the Augustham Litery-R., Boner, dated 1975:

"Concerning the waves of the Myste them if "Concerning the waves of the Myste them is "Concerning the waves of the Myste them is relief to the second of the concerning the waves of the Myste them is relief to the concerning the waves of the concerning the waves of the concerning the waves of the concerning the second of the concerning the second of the concerning the waves of the concerning the concerning

E. Giles writes as follows to Hudson Tuttle rom the offest city in the United States, I sa you. About one month ago I came here to spe the rigor of our northern winter. Here, at researt line roses, camelias, and issuince at

The Astrol Fluid.

she upon this soul-covering blat sit the sand-grains are indelity photographed or imprinted against a second the photographes, and the proposed of inprinted apparent, more or less attenuated in proposed to apparent, more or less attenuated in proposed to apparent, and the proposed of t

on all points as to be absolutely secure against the attacks of the lower spirits in one way or any

Mrs. Pickering's Circle

sonal investigation at the scance promised soon.

Boston Heads, presented are genuine spirit materializations, to clasp one of them would be at tended with disastrous consequences, and might endanger the life of the medium. The substance through the instrumentality of which the mater not result otherwise than disastronity. At one of "Mrs. Pickering's seasons a form case out that was six feet in height, very stout, clotted in a wite shirt and postulations. The measurements with shirt and postulations are successful to the six of the properties of the curistic four feet and one-half, and the height of a chair which stood just at the entrance. The form remined, amount, edited, and the height of a chair which stood just at the entrance. The form remined as moment, edited, but the checks were very much sunken and the total control of the stood of the stood of the medium could be considered in the control of the medium could be considered in the control of the medium could considered the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the control of the medium could be considered by the could be considered by the could be considered by the considered by the control of the medium could be considered by the considered by the control of the medium could be considered by the control of the medium could be considered by the control of the control of

Dr. J. M. Peebles

Brief Mentions.

excited.

W. Richmond ascrit that "if wan have asciffyed brain or infind upon earth, be enter to be spirit, world a beggar.

W. H. Leidigh, of Villa Ridge, III, writes:

and see how we are coing to get along without the Journal, it is made to be a compared to the comparison we have.

come visitor we have.

Spenking of Sprittualism, the Scientific Amelous asys that 'in the first place, then, we find a words wherewith to adequately express our sens of the magnitude of its hipportance to science, 'Mr. F. Wilson thought that the word "ether realism,' should be substituted for "electricity, and the substituted for scientific for the substitute of the substitute

auxilion from Go-Peebles, the spiritual pilgrim when is 'Unib, had two interviews with Brighan Young. His life consists of varied experiences. W. Archibald, of Long Lake, Minn, writes: 'an much intersect in the editorists of the Journ an much intersect in the editorists of the Journ in short, I am pleased with your management of the Journal.

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nothing is necessary, nothing a cause or tised. capian the Gause of All, therefore, we must admit a cause which may be necessarily a cause of itself and of all things.

"It is considered to the capital things of the capital capital things of the capital capital things." The Motor Power of the Universe is, then, Every step that Science makes brings us nearer to the vidence of an Eternal Substance, or which the phesomena and the But if God is, then may we're reasonably infer that man has an immorphism. The capital capital

of immortality, independently of this influence from the Divine Existence.
Concerning the battle for the evidence of Concerning the Concer

another.

Independent speech, whether proceeding from visible forms or not; and the action of visible forms in walking, talking, singing, breathing, writing, appearing, and disappearing.

These but a few of the various and These that the process of the various and the various process of the various and the various process of the various and the various process of the various pro

breathing, writing, appearing, and disappearing. These are but a few of the various and ever multiplying phenoinean that are known to late place. The most cloudless aktes of skepticism, said the late Lord Brougham, "I see a rain-cloud, if it be no bigger than a The rain-cloud, if the no bigger than a The rain-cloud his been getting biggers at time goes on. "I have both seen and heard." say the size of the seen and heard." Say the size of the seen and heard." Say the size of the siz

From us thou bidest thy abode, But thou will: make our souls thy home. O Glory that no eye may bear! O Presence bright, our soul's sweet guest! O farthest off, O ever near! Most hidden, and most manifest!

Most hidden, and most manifest!

Whate'er is good to wish, ask that of heaven,
Though it be what thou caust not hope to
Pray to be perfect, though material leaven
Forbid the spirit so on eash to be:
But, if for any wish thou darest not pray,
Then pray to God to cast that wish away.

Then pray to Got to cast that wish away.

Elernal Mind, Albitus:

Elernal Mind, Miltus is good and true is from thee. What is evil and false has no to Gilly holy will. Inspire us with genne of to Hilliam of the Milliam of Milliam

HYMN.

rer, my God, to thee, nearer to thee, though it be a cross that raiseth me; all my song shall be, Nearer, my God to thee,

Nearer to thee.

igh like the wanderer, the san g

Darkness be over me, my rest a stone; Yet in my dreams I'd be, nearer, my God to thee, Nearer to thee.

There let the way appear steps unto heaven All that thou send at to me, in mercy given Angels to beckon me, nearer, my God, to thee, Nearer to thee

thy praise,
Out of my stony griefs, Bethel I'll raise;
So by my woes to be nearer, my God, t

Now to thee, the universal Parent—to thee and the delegated angels who do thy bidding.—we commend our apirds and all tad milesteding influences; bless and guide our beloved; may we all live in this world aright, and, through faith in thee and our immortality, may we be fitted for the Tamstiton of death. All the control of the Tamstiton of death.

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By the word creation, I do not wish to be understood to employ any expression of creation, spearage from ultimate or primal substance, for ultimate substance, or parts of the universe, must have existed forever. The order, arrangement, harmony, symmetry of extrenal manifestation, are all the time progressing, and whether it be in a single atom, or whether it be in organization.

**State of the control of the contro degree the larger processes of nature, he word creation, I do not wish to be mbination of atoms, the same like in m. Whatever are the stages of greather process of development is the sa A NOVEL EXPERIMENT.

Into the process of extensionary as assessment. I have a form extensionary a relevant experiment. I will explain enfected by a relevant experiment. I will explain extended to type a relevant experiment, to show that there is something in the impetus given to the hungain infinite even tousidered in the pursuit of science, that will eventually result in producing a creative power. I procured a small sphere or globe of glass; I removed therefrom every portion of atmosphere of the experiment of th glass, and it was placed in precisely the same condition with reference to the solar light, that the earth occupies; as soon as the light commenced to act upon the chemical substances within the glass, I perceived that the atoms were attracted together or repelled, and from this attraction or repulrepend, and from this attraction of reput-sion, they were formed into shapes, crystal-line, globular, of in the exact correspond-ence to earth's cyclic formations, having both the crystalline and the spherical forms, until minute images appeared like organic forms of life; vegetable substances forming shapes like ferns and trees, all in miniature.

until minute images appeared like organic forms of life; vegetable substances forming shapes like forms and trees, all in miniatures forms of life; vegetable substances forming shapes like forms and trees, all in miniatures forms of life. In the life of the be repeated to a scientific world, is to show you that by careful experiescent and study, you will, probably, one day discover that a larger creation is repeated every time that the mailer creation expresses itself; that the motion of the planets and heavenly bodies, is the same on a large scale, as that of atoms in a lesser degree; that spherical

or orbicular form is the tendency, not only of all motion, but of all life produced by motion; is the tendency of all creation; that when crystallization acts, is only when meeting spherical motion already spoken of, another law for the time being intervence, stopping the atoms in their aphrecian, the control of the control of their control of the control of their control of the calcoric of their source of heat be material justice of their control of their cont materialization of things that retain their form, substance and character, must be after this manner, while those crystals that are only temporarily produced for certain purposes, will disintegrate under the action of solar light, or heat, or earthly atmosphere. MATERIALIZATION BY SPIRITS.

MATERIALIZATION BY SPIRITS.

All such experiments produce in the medium or persons present great weakness, for these material substances, are portions of organic matter. When spirits form dowers, genns, locks of hafr, or some souvenir, the same process of egestions of source in the same process of egestions. The same process of egestions was all the same process that has required years of time to produce in nature, or any human form; heiser the flower, the easential elements of which are in the atmosphere, must have been created, not only out of substance which formed that flower by rapid trifuration, but must also pass through the same process that nature requires to Areate the full flower, but by infinite rapidity of action upon these substances up the flower is not generic, but is organic in the-higher sense of mind, and is creation—not formation by the usual allow processes of matural growth?

In her of genine tastes of development, na-

creation—not formation by the usual slow processes of natural growth?

In her ofgranic states of development, natures regdires three stages of growth: Germination, which includes the act of generation, it is be among the higher forms of life—and incubation or gestation which is in the stage between germination and the visible form and organized shape, which is after all the third organization, and includes all stages, until offeny sets in. Now during germination, there is the accompanying process of growth and unfoldment, also distinguished to destruction, and those particles or substances rejected during the unfoldment of the germ, are quite as many in correspondence with the organism itself, as those particles rejected after the germ has attained a certain degree of organized growth.

CREATION AND DISINTEGRATION

CHEATON AND DIMITEDIATION.
The human organism continues to be created a human organism continues to be created and careful property of careful pro (quent stages which require formulation, attractioe, repulsion and the laws of the universe to keep in order. And if this continuous creation constituting the perpetual life of any organization, could at any incompatible store of the perpetual life of any organization, could at any incompatible store of the perpetual life of any organization and the store of the perpetual life, and the continued repetition of the quickening impulse, too, hidden, in what is called germination, so delicately continued in the organization-inself, and so perpetuately keeping up the creation as far and perpetual perpetual perpetual life, and the organization inself, and so perpetually keeping up the creation as far and perpetual life, and the organization and the store of the perpetual life, and the organization and the store of the perpetual life, and the

or orbicular form is the tendency, not only line ceases in that organization, and the line cases in that organization, and the organization becomes decreptly, age sets in, the final cessation of life. Disease or antagonism may do this; they prey upon the human organization in various ways, but all the time that there is a resultwe force of the system kept in animation, minute germs constantly generate like-giving potencies constantly generate like-giving potencies that first awake the impulses of life, and from which all others by avengating and by hold of the spiritual union, derived their existence.

hold of the spiritual union, derived their ex-istence. the -holman frame this process of creation is kept on dep by day, and repeated in the circuit on the blood, in the nerv-ous forces, in every they building up the form of life, like that which fills up the world, or systems of worlds. Outside of the human frame there are simulte forms of life; each one of those may become of pa-ternital aid in other forms of life. The sub-ternital aid in other forms of life. The sub-tains life, and any substance which has not vitalized organized polew within it, cannot tains life, and any substance which has not vitalized organized power within it, cannot sustain vitalized organized functions of the human organism. Apply to the human organism any substance that has not been quickened by this vitalized life, which are

quickened by this vitalised life, which are portions of this earthy compound, and that substance isso much dealth to the organism. As there is no conjected in link directly between man and adone of the mineral kingdom, they beloughing 5.0 the strata beneath the vegetable, sie any fortion of that kingdom, 4.0 at the salients, introduced in the human system without previous triutation of the quivalent organization, or mation for the quivalent organization, or method to the control of the quivalent organization, or first, must be rejocjed by the lumma system, that is subsorbed or distilled through organizated laws; every life which through organized laws; every life which through organized laws; every life which has been animated, vegetable and animal life, may possess possible vitalizing power to the human body.

life, may possess possible vitalizing power to the human body.
You cannot feed upon iron in its native state. The iron distilled from plants, or that has passed through an equivalent solution, equal to disentergration and organization, at the hands of the chemist, must alone be taken into the human system; you cannot subsist upon gold that you so greatly covet. The only portion of it that is liken to the property of the proper

other aid than citeminal science, or any other science of earth.

BASE OF THE HYMAN, ROBANIZATION.

The base of that which enters the human system to susfain life, must jet been defined to the susfaint life. The susfaint life is the susfaint life is the susfaint life which life is life to the mileral substances of earth, those of the ordinary vegetable life, and all life beneath the ultimate, of the human system, show, that only those actoms that have passed through most of Jee various stages of organic life, can be a basis for the human organization, and only these are in any degree attracted to or by the organization or in the human frame, by this is the case with every fogan—of organizate being beneath man. To suistain-all nature, more and more upon the higher forms of atomic and germinal creation, that substance must be prepared, and finally models, even as the scapitor models his elsy; even as the artist triturates and mixes colors; even as all forms or imitations of life must pass all forms or imitations—so the fi through various manipulations—so the fi-nal substance of which humanity is made, must pass through millions of ages of ma-nipulation in the art at hand of Nature, ere nipulation in the artist hand of Nature, suited to be even admitted to even gr human formations. If this be true of material, of the outward life, how m material, or the outward life, how much more true of these ultimates that shape the occult or invisible life; forms that abide, powers that exist forever—that you conceive to be transfent—but unto which the vision turns, as towards the heavens that

souls. This primal substance of soul passes through also an eternity of change; it must be the source of life, and must reveal whatsoever in the universe expresses this inwanasover in the universe expresses this in-connection with matter; but ultimate soul atoms only have expression to abide in their own, state and their own manner, in the spiritual essences of the universe. The spirit connects itself with matter by subtile links of intermediate aubstance

that you cannot see nor feel, nor analyze, and of course you cannot now understand, yet which is as tangible as a mathematical prob of course you cannot now understand, yet which is as tangible as a mathematical problem, as distinct and clear as any expression of truth to the human mind; forms the creative link between spirit and matter, between man and his own soul; not only the tween man and his own soul; not only the tween man and his own soul; and the tween man and his own soul; and the particular at states are that upon which the Spiritworld and disembodied mind has continued acting, and unfolding the manifestations of itself to the world. There is much beauty in the Brahminical idea of worshiping in fool, the Tecator, the Preserver, and Destroyer, there is no nipcessity, perhaps, for all these divisions, and that its expresses committed and the second of the

Whenever disintegration sets in the pow

er of destruction commences, jodeed, is al-ready active through the creative element. The nourishment must come from organ-ized subsistence, which is destructible. So some are quite right in worshiping m fully the Gods of Preservation and struction, than that of Creation, for cr and Destruction, than shat of Creation, for crea-tion being prinary abides, materially and spiritually, moving by its original will without any worship, passes and per-forms its functions, but those detites imag-ined/p oposses the power of holing human detitines in their own hands, the Gods of Preservation and Destruction, must be per-forms the production of the production of the iolan must produce limited praise and wor-ship. Christians worship & Cod of De-struction, but give him a far different name.

amp. Curractum worming it cold or struction, but give him a 'Far different name.

The distinct protein of the death is but another form of that netive inpulse of life joing forever on. But for this distintegration, caused by the death of verganisms, there would be great accumulation of substance, bodies would be under continued eigrades become manifest. Distinction of the the original cells of life, nor would-higher grades become manifest. Distinction of the desire to accumulate life-strength, wealth, knowledge, but it is quite easential to expended or diffused in order to give vitality. This is essential to life; even thus wittlevery form "aC guistence, you gradually grap and strive to retain it; what you retain would be your death, if continuously athered to—the atom escapes, the excrementaceous matter evader you, and excrementaceous matter evades you, and that is your life. It is so with each incomprehensible thought that hampers every cheative power of the mind. The only solution of these problems beyond the present graps of science, are found in the inner superscience; skilled clairvoyance may reveal somewhat to your minds spirt perception unfolded, in spirit existence, coupes in district the control of the control of the presence with the control of the presence without any own releance, unfolds the outward man, and makes you aware of the process of life by scenes visible and tangible behind the outer vall. This power only controls the intelligent solvent, which eventually becomes the means of solving all sciences; no longer in blindness or in the dark, the external experiments will be suppleagentary, but not the avenue of science. The acternal fillies that the avenue of science is not external fillies to the comprehending principles but this one step attained, should he require the picture continually spread before him?

FOWER OF THE WILL.

The ways of the prevaled to the mind, have been long valled, but a single solom in this room reveals the wheders of the present of the prevaled of the vests the creative power of the Shrit-world. excrementaceous matter evades you, and that is your life. It is so with each in comprehensible thought that hampers ev

The spirit discovers the use of the atom The apprit discovers the list of the atom and its combinations through all hasters and the combination of particles resided at last to your senses, in wonders to which belong, perhaps, a generation or age of time. The sorreers and magicians of the East, who understand these laws, were emblode-wigh great rapidity, by the power of concentration of volition, to produce these wonders, they have, in some inches wonders, they have, in some interest wonders are the produced that the produce the produced the control over substance, and the power of making the tangible intangible, and rice certa. combinations thre

man thought, to make science broader in its sweep of experiment and its capacity to fulfill and unfold the functions of the human mind, to extend and include the spirit man mind, to extend and include the spirit realin, to show that exploration of these theories is not only possible, but belongs to the legitimate region of the application of the minds in the spirit-world, for giving the different forms of manifestation which you have witnessed; but also to show, that more than has been, can be performed. Na-ture, has not 'relatived another store, nomore than has been, can be performed. Na-ture has not required another atom, nor that any substance be added to the uni-verse to form-new planets, for that any ad-ded force be given than those already ex-isting.

ded force he given than those already existing.

LATENT FORES.

There are laws and forces all about you—lasten powers and facilities undeveloped, roused into activity, become at once the master forces and induences governing all these new orders of manifestations. When those latent powers within yourselves are shoulded. It will not be strange to summorbining from distant places. The speed with which you send messengers by electricity, will be borne Laines of two places of the propose are no more difficult of comprehension than the lines of telegraphic wire, because this peculiar volition is formed by a strong concentration of the human mind upon distant objects, and may flave far greater effect than the current of electric Vipitation along the wire.

tration of the hupan mind upon distant objects, and may lave far greater effect than the current of electric yibration along the wire.

A NEW ERA IN XISTENCE.

The time is coming when the object of creation in blending together the matter of the coming when the object of creation in blending together the matter of the coming to the creative power of the artist, he will shape all the finer rays of the sun to the form he requires, and, will be creator, not imitator, and will find in those rays timin so not woo substitute that the creator, into the form he requires, and, will be creator, not imitator, and will find in those rays timin so not woo substitute that the creator in the coming the coming the coming the coming the coming the coming to the coming the coming to the coming the coming to the coming to the coming the coming to the coming the coming to the coming the coming to the coming the coming to the coming the c

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. Br Hudson Tuttle

> - CONTINUED. SUMMARY OF RIGHTS.

The child as an immortal intelligence, capable of infinite progress, has these self-evident rights:

To air and water, which, requiring no artificial change, and incapable of ownership cannot betmonopolized.

He has the right to food, through the ministrations of

Love. It has a right to be clothed and sheltered by the same He has a right to an education. Matured, he has a right to labor, it is betweet direction he pleases, not conflicting with other's rights, and to the full, all his labor produces. He has the right to think, and as thinking can never interfere with the hishking of others, he has here perfect freedom.

dom.
In speaking and writing, in putting thought into action, there is the limitation by the sphere of others. This limitation, however, is daily-being pushed further away, and must ultimately be oblightated-except so far as the amenites of culture and refinement dictate. Freedom of speech and of the press enhance their own purification.

CHAPTER X.

DUTIES AND OBLIGATIONS OF THE INDIVIDUAL.

By the presuppose Duties, Preedom is overshadowed by obligations. This is true in the highest sease without relation to theological obsens. The system of studies and obligations created by the latter, are artificial and a foreign of the studies of

DUTIES AND OBEDIENCE TO GOD

parties to enforce acquiercence

1 DUILES AND/SERDINNET TO 60D.

To obey God was the first requisite of a good may. As no one knew or could know what God's command, were, the priestly order declared them. To obey God was to boy the voice of the priest. Obedience was religion, and all temporal duties sank into insignificance by the side of god and god declared them. To obey the role of a god and god declared them. To obey the role of a god and god declared them. To obey the role of a god and god declared them. To obey thin, in Christian lands, is to believe with some one of the Christian sects. Perhaps more pitolance has grown out of the idea of the necessity of compelling this arbitrary obedience than and a God's chosen exponent, and give them power to enforce obedience, and there is nothing at which they pause. The checky of the priestly order, has horn it of its power of enforcing doctrines, but the dogma of obedience and duty to for remain, and form the foundation of the Christian recovery of the control of the characteristic of the char

this is the most heipous and unpardonable sin known to theology.

"All S.

Sin is not the refusat to the these arbitrary demands, which they ridding to the impulse of the lower nature. Such impulses may appeal to the Reason for support, and even force it into alliance. Thus the drunkant before the habit is formed, may have a reason for grailfying his degire, and havill reason in his lowest depths of degradation. Desire lited becomes a reason. Walle virtue is obedience to right, reason and intelligence, as may be regarded as the reason therefore action of the Appetities and Propensities. Their desire to do, is the reason therefore the reason therefore a degradation of the production of the Appetities and Propensities. Their desire to do, is the reason therefore to do open the reason therefore to do open the production of the Appetities and Propensities.

desire to do, is the reason therefore.

**Now CAN WE OWE ORDERNECT TO GOD!*

The system of dogmatic theology grew up in an age which unquestionply received the personality of God. When he was regarded as an Asiatic depot stated on an incry throse, there was nothing controllective; in the support of the control of the co

The nature of ood, which has a lawly stormed a promi-ni feature in Christian ethics, has little interest in this scussion which relates not to God, but to man. Man-neeption of God must grow out of himself, and be a par himself. He can-form no idea of a being of different

conceptions to the second of t

an must be true to the principles of his constitu id this is the only obedience that can be required

tion, and this is the only obdilence that can be required of him. Pointvexesses AID PARDON FOR HIM.

Out of this false idea of a personal field and man's relations to him, has given the equally false-dogman of purshament and forgiveness. If One demanded obdilence, shamma and forgiveness. If One demanded obdilence, additionally the state of the control of the state of the consequences, or the influence of friends returned to high allegiance, he must be allowed to make his peace with

God and Le ring/vere. He could, in this manner, escape the conference of the late. Tertified in the conference of the late. Tertified is not conference of the conference of t name," "regeneration," an endless vocabulary, in which is fossilized ignorance, credulity, folly, selfishness, fear and

he is not worth saving. 'He in his bett extate is a sneak and a coward.

But is there an escape? By faith and prayer? There are faced and bychangeable methods of action in the world, and bychangeable methods of action in the world, and the properties of the control of the con

An finante tool can see a more than the work of the cross as an about the compelled to be nailed to the cross as an about the compelled to be nailed to the cross as an about the compelled to the compelled to the compelled the

Christ, is verily a rengion or researcy one may be on vice.

Pirst, then, it we ask, can sin be pardoned, we answer, No; for there is no pardoning power in the universe. To pardon, it so et aside the consequences of the laws transgressed, and as laws are unchangeable, this is impossible.

No: for there is no pardoning power in the universe. To pardon, is to set aside the consequences of the laws transgressed, and as laws are unchangeable, this is impossible. The askage, when over awed by the delengant, cries out in terro's to their invisible personification, and 'implores the Being he thus creates in fancy; to sausage his wrath, personal God, equable of changing the laws or asture and the order of events, who hears and is changed in his parmonal God, equable of changing the laws or asture and the order of events, who hears and is changed in his parmonal God, equable for changing the laws or asture and the order of events, who hears and is changed in his parmonal God, anyel that of the control of the c

To be Continued.

A THEORE-REARD and compassionate disposition which piclies men to pity and feel the mistorines of others, and which is, even for its own sake, incapable of involving any man in ruin and mistery, is of all tempers of mind the most anaible; and though it seldom receive much honor, is worthy of the highest—Picking.

Larr but the pablic mind one become thoroughly corrupt, and all attempts to scure property, liberty, or life, by meré force of lawy written on perchanat, will be as rain as to just up printed notices is an orchard to keep off cashever-versa. Process Zénos.

RDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

· BIOGRAPHY. CONTINUED.

has ever before."

His earthly life, so full of earnest effort and high statument, closed at this home in 1874, in his forty-seventh year, one so spiritually cultured, so fundlist in thought and experience with the Immortal Life, would spot take his back, Smilltary and seventy, among the seeks and think-life the Senate Chamber, Jan. 13th, 1874, his vuccessor. In the Senate Chamber, Jan. 13th, 1874, his vuccessor, hon. George H. Rogers, on officing a resoluting the Benate Galours, out of respect to Senator Primer's memory, said-

said

* I might say, with truth, that in every relation
of life he was esteemed, respected and beloved. He commanded the confidence and extorted the admiration of his
constituents, not less by his unswerving integrity than by
his solid and brilliant worth.

* His worst enemy laid nis sono and orninan worm.

In swors enemy had no graver fault to his charge than eccentricity—a fault, if it be such, which is excused, if not eclipsed, by his commanding genius. * There are many here who will bear witness that I do him no more than justice."

Senator Tuthesaid: "I can heartily endorse all that has been said. * I Cheerfully testify to his real worth. * Doring the time I sat with and near him on this floor, I learned to respect him, although I differed from him in political questions. I move the yote on this resolution be taken by each senator rising in his place.

The rising vote was unanimous, and the resolution was tent to Mrs. Pinney, with a kindly, sympathetic note from

Senator Rogers, wan a namy, syrapathetic note from the property of the propert

"Therefore I cannot think thee wholly gone; The better part of thee is with us still: Thy soul its hampering clay aside hath thrown, And only freer wrestles with the ill.

And often from that other world in this Some gleams from great souls gone before may shirt To shed on struggling hearts a clearer bliss, And clothe the right with lustre more divine.

And clothe the right what have a control of the con

Detroit, Mich., Jan. 1st. 1877. Copy-right by H. Tuttle & G. B. Stebbins, 1878.
(To be continued.)

> TO VIOLA. BY ALICE GARDELLE.

Does the past look dark and dreary?
Broken every nearer ite,
Hopeless, seems the task before you,
On your journey to the sky.

You must learn the lesson patience; Let it guide you all the way, Give you strength for earthly duties: And prepare you for the fray.

Then, when earthly work is over, Spirit friends will round you ste Saying, sobly done, dear sister, Come and join our Spirit Band.

PLEASURE is a shadow, wealth is vanity, and power a pagental, but knowledge is gestated in enjoyment, person and the performance of its spen on infinite in duration. In the performance of its spen of the performance of its spen of the performance of the perfor

Alware say a kind word if you can, if only that it may come in jurhaps, with singular opportunents, entering some material man's darkened room like a beautiful fire-fly, whose happy circumvolutions he cannot but watch, forgetting his many troubles.—Haps.

LYCEUM BOUCATION IN BROOKLYN.

Complimentary Visit of the Boston Lyceum to the Brooklyn and New York City Lyceums.

Brooklyn and New York City Lycenus.
The visit of the Children's Progressive Lyconum of
Boston, on Sunday last, was attended with some inddents, which will interest your readers, and all friends
of Lycenum education.
The Boston Lycenim was represented by fourteen of
the most advanced and heat trained members, under
the J. B. Hatch Our Boston friends were expected
at Everett Hall, the headquarters of the Brooklyn Lycouns, at to elock, Sunday morning, and every preparculate the company of the company of the company of the company
of a dense fog on Long Island Sound; put its veto on
this part of the programme. The steamer, on which
our Boston friends embarked, did not arrive at its plor
atternoon—should have landed its passengers early in
the morning.

in the North river unit nations is officed, counsy in the North river with hime banded his passengions early in the morning.

The Brooklyn Lycoum had made meet ample and greated in the Brooklyn and Boston and the passengion of the passengian of t

norms, the importance or scena and equational surnorms, the proficiency of the two schools, as the
visit our Botton friends enable us to do, we find that
Botton showls a married supercirely in training and
Botton showls as married supercirely in training and
calishine cajecties. We fail short of the Botton Lycalishine cajecties. We fail short of the Botton Lycalishine cajecties. We fail short of the Botton Lycalishine cajecties. We fail short of the Botton Lycause of the Botton Lycause of the Botton LyAmongh the most insertion results of the kind
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GALVANO-ELECTRIC PLASTER. A Galvanic Battery is imbedded in a medicated



SCENES FROM THE HOME OF OUINA.

Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHAPTER XII.

GHAPTER NI.

THE AWARNINO.

In the home of James West there was a soleme joy. So long had Pearl remained in, her elepe or trance—so still, so death-like in its silence—that even James began to thick she would never waken again to scenes of earth. The good parson was these, and Mrs. West had draw; itear with the children while he read:

I am the resurrect hough he were dead, yet abid he live, and he that liveth and believed in me shall never due.

There was a slight tremor of the little frame, the eyelds moved with a nervous twitchigh motion, the hands clasped, and then, with a gentle sigh, learl opened her eyes.

then, with a gentle sigh, Pearl opened her eyes.

"Thank God," said Mr. West, in low, devojat accents, while Mrs. West wept now that the long doubt and nervous tension were rehowed. "You are my under," said Pearl; "grandma says so, and mammi said you were to look between the linings fr my dress—the one I wore when I came bere. No one spoke, and Pearl continued: Berell of the work of the said of the

'ady,'
James West wept and thanked heaven
for these wonderful things, and said to
Pearl: "Rest now, my darfing; God has
given you to us for some wise and having
purpose, but you must eat something and,
then you will tell all you have seen." While
he still held her hand the culifren came
near, and each in their way said they were
so glad Pearl had wakened, asking many
questions in subduced voices.
After food and rest had been given to

questions in subdued voices.
After food and rest had been given to Pearl, the dress was found, and between the linings was nicely stitched a small gold locket. On opening it, James West recognition of the linings was nicely stitched a small gold locket. On opening it, James West recognition was also as the linings was not a small product of the linings was not a small product of the manner of the pearl recognited her mamma almostlys she had seen her in her vision. Then, by degrees, Pearl related all the incidents of her sojourn in that beautiful country, all they had said to her, all the children of that land week doing, all that they had bestowed upon her, until even Mrs. West and the parson were constrained to higher and to believe this was a trapidation, as we shall hereafter see, for the goodly man had been taught that "Stara, can assume the form of an angel of light to deceive the leet." But he was much moved by the simple, unaffected and earnest story of the scene that could have had no earthly origin.

The neighbors heard with wonder of the neighbors heard was one gentleman, a kind and wind in such cases, every statement was exaggerated and much was added to the narrative, until the greatest and wildet marvels were stated to have courred. The whole population would flags'et through do in the narrative had been such as a sensitive where she had "laid in a such cases, were stated to have courred. The whole population would flags'et through the product here were the narrative were stated to have the very best care, "for," said he, "she is a sensitive shower, and those like her may be killed by a look of unkindness or doubt. Whate

see strangers; in which as satisfied, perhaps.

Mr. West little knew how for this simple act of common sense and reason, and of love for Pear, he and she were destined to be persecuted. Bigotry is every where savare and cruel, being born of Ignorance and self-shimes, and bigotry stung by baffled curi-

osity, is sometimes as formidable a power socialty, as it is politically when supported by such instruments of torture as the rack and the guillotine.

But angels guard the little one, and love will turn the shafts away.

(To be continued.) LEAFLETS FROM OUINA'S hower. tten by Ouina, through Mrs. Cora L V. Rich

mono.)

Little May mused, "I wish I could know How all the leaves and the flowers grow."

Mamma said as he stroked a shining-curi, "How do you grow, my little git?"

"How do you grow, my little git?"

"I grow because, first, God made mie, you see, And leat till I am large at I ever ean be."

"So God through Ills law made the first seeds to come.

And they cat dew and sunshine, until they're in

bloom to sing and to fly?

"But how do the birds learn to sing and to fly?"
I can "do as they do, tho much I may try."
"The birds have no words dear, and so they must sing— And how can you fly love, without even a wing?

But mamma, the stars, how did God climb up

weat?"
"Ab, darling, the stars are all worlds like our

And God is all life, filliby every one. "But I wish, I do wish, I only could know."

You will, darling child, only wait till you grov

PSYCHOGRAPHY, BY M. A. OXON

the guidance of a most excellent judgment, for the advancement of the cause of Spirit. Among the old workers in our lyceum is another lady, Mrs. Hussey, interior to none of her slaters for the effectiveness of her lyn, was guardian of the Bridgeport, Coim, Lyceum. It was under the leadership of Arrangements, that the preparations for the reception and entertainment of our Buston and New Yolf Yeinelas were made. These complete and admirable as to command universal approval. Important accessions to the Brooklyn Lyceum, are Mr. and Mrs. D. Hennett, the former being assistant conductor, and the latter assistant guardian. Prominent, but of the conductive of the Spirit world, must have satisfied them that the good work the spirit world must have satisfied them that the good work they spiritualists.

Hooklyn, N. Y. PSYCHOGRAPHY, BY M. A. ONON

Synopsis of: contents:—List: introduction; Psychography of the Past:—Guidenstubbi-—Grookes; Personal Experiences in Private and with Public Psychosea:—List:
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Bearing; 2nd, From the Writing of Languages Unknown to the Psychics 2nd, From

Special Texts spinch Precision Previous Preto The Times on the subject of the presecution of Hopry Stake by Messar, Joy, Joad,

med Parafessor Barrett, F. R. S. E. Evidence

der; Summiny of Pasts Narrated; Deductions, Explanations, and Theories.—The

Nature of the Porce, its Mode of Operation:

The Author of the State of the Processing of the Pro
This work is now in press, and will soon

De Issued.

This work is now in press, and will soon be issued.

THE KHRORAPHIN TECHER, shapled for use a few of the common states of the common states. It is a few of the common states of the common states of the common states of the common states. It is a few of the common states of the common states of the common states of the progress of selenos and the advance of a state of the common states ltens of Interest—Gens of Wit and Wisdom.

My Lord Ansoh, at the Admiralty, sends word to Chahan, then confined to his chamber by one of his most violent attacks of gout, that it is limpossible for join to it do it which he is limited. "Impossible for join to it do it which he is limited." Impossible for join to the dother hand the confined the confined to the chahan, glaining at the messenger; "who they do not not be desired to the confined to the dother hand to the dother he excruciating tormen of the effort, be exclaimed. "Teal who treads on impossibilities." "Philipple.

A Southern paper relates that during the war, one of the colored troops ran away ed by a licitemant, who asked him, sneeringly, if he had been killed. Sambo promptings the confined to the colored troops ran away ed by a licitemant, who asked him, sneeringly, if he had been killed. Sambo promptings, if he had been killed to have a listen of he had been killed. Sambo promptings, if he had been killed to have a listen who had been killed to have a listen who had been killed to had been killed to have a listen had been killed to have a listen had been killed to had been killed to had been killed to have a listen had been killed to had had been kill

THE RESURRECTION OF JESUS. By W. S. Bell. D. M Bennett, New York: 1878.

The installation of the control of t

Music.

SHADOWS ON THE FLOOR. Song and chorus
"Words and music by Henry C. Work. C. M.
Cady, N. Y. A startling presentation of the
sunferings of the poor.

afferings of the poor.
turday night! Saturday night! e hat hope that lingered has taken its flight; om morning til evening the weary week through, the sattled for something to do, or man! Empty-handed how can he re-

Poor man: Lompy-manges now year.

To those worse far hangs on, the pence he may wear.

To those worse has been considered weelmay worse had been considered weelDid pan bring pan's dirl somein' to eat?

WE SHOULD LOVE EAGI OTHER MORE,

Words by R. R. Latta. Music by R. B. Mahafelgo. C.M. Cady, Poblisher, 107 Danse St., NY.

Tible is a grand song and chorus for six
voices.

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THE FIRE BELLS ARE RINGING. Song and

Ciborus. San's guitor and publisher.
This thrilling song may have been suggested by burning Ohicao, It cells for profound appreciation in its execution. The title gage is illistrated with a fine Ilthograph of the adthor.

ON THE-WYSGN OF AURORA. Solo and quarteties. By Felix Schelling. Paliadelphia: V. E. Diesos & Co.

Ditées & Co.

A) sweet love song, which in sentiment
and execution is pleasing.
BROOK TALL WALITZES. By Fell: Schelling.
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Mr. Sphelling is a distinguished Professor of pussic in Brooke Hall Seminary, Media, PK, and a composer of the strictly clas-sical school.

Young People's Conrade, is published by Z. Yogo Yees, Rockland, Maine, at 60 cents a Congress, and the Contract of the Contrac

Concluses from second ross.

Lyceum—these are evidences that it will soon take ratk second to no other in the comprehensiveness of its objects, and in its second to no warm of the control of control o

Items of Interest-Gems of Wit and Wisdom

Love's young dream—A little sighing, a little crying, a little dying, and a great deal of lying.

When our knowledge becomes complete, and our obedience the expression of our knowledge, present evils will disappear.—

Muxiey.

Mhat an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities.—Addison.

"Nontreast Longs-a some sprayittos. "Addison.
"Nay, mother, may, the justured coal is Dully and redly of the hearthstone there: You was no fame of careless idlers' throwing Norrocket fashing through the statieted art." Two Lights-daming of the Northern Ab, there assists.

Ah, there again, they reddened Huntcliff heights. heights.

So, let me raise you softly on the pillow.
See, how the crimson lustre flares and dies.
Turning to red the long heave of the billow.
And the great arch of the all staffers stary.
The diphers say such beauty bodes them
Telling of storm, and wind to blow to-morTow."

"No, child, the busy wife may bait her lines, And net and gear lie ready for the morning, No pressage in that wavering glory shines, No doom in the rich hues the clouds adorn-

ing; They do but say the lingering hours are past, The gates, the golden gates, unclose at last.

Bure out of the deathless lights of Paradise, "See, see, by the Treat valves of pearl they stand, Friend, children, husband; see gisd hands For me, for me, the undiscovered land. Its promise in the reseate signal teaching Aya, during the child, the lija will soon be that the promise in the prosesse signal value Again the banner of the Northern Lights waved troud and bright across the face of

THE SECRET OF SI CUESS.—It is the resolu-brilliant intellect may fail. The indologi-driamer—many irresolute souls in vulnefa-ble armor, and all sher foster at midday fare ble armor, and all sher foster at midday fare tides in the affairs of men, but the resolute man with a clearly defined purpose in Hier-muscles are braced for the conflict, keeps his footing and stems the torrent. A great mind social properties of the conflict, keeps his footing and stems the torrent. A great mind sensitien eagle; but the unyledding cell may override all obstacles, and all last pluck suc-prospects.—Per S. B. Britten. A LUDGROUS missike recently happened in a church at Syrgues, A. T., whisted suc-one of whom has died, and the other become so debilitated that he has gone south to pass consolidated that he has the south to pass upon the consolidate of the consolidated one, and remarked, "He says the weath-ers is very warm—indeed unusulty and un-comfortably warm in that locality.

BEWARE of biting jests; the more truth they carry with them, the greater wounds they give, the greater smarts they cause, and the greater scars they leave belvind them.—Laater,

them.—Laater.

The vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve \$\frac{2mmv}{2mmv}\$.

- I AM ONE WHO WAS CURED CONSUMPTION.

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who is not expected to the Cannabis
ment there was ago, I want him to try
them. I gained infleen pounds while takment there was ago, I want la knywat its
just the thing for him.

Respectfully.

HULL.

just the thing for him. Respectfully,

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ED: 14. James' OANNABS IMDIOA, or

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We, now inform the public that we have

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over the gentine articles and FERECHON.

and feel that Seager entitled to receive when we say that Cannabis Indica will do all that it is claimed for it, and that one its positively and permanently carried to the consumption. Pencellitis, and Athmas, merits of this transparently carried through other lips than durn, believing other tends the story, as the following extracts from ketters yer batta will show: The content of the content of

egan to improve ...
arded him as about well.
HENRY W. KIMBERLY, M.D. LOWILAGEWILLE, BALLARD CO. KY.

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Ointment. Mother has been suffering with
BRONCHITIS for twenty years, and tried
most all-kiffid, of medicine, and lays the
Cannable Indica is the only thing-that
gives her relief. Respectfully your.

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The gates, the golden gates, unclose at last. "Won," the log fill so steep and drear to climb.

One, the long task so bitter hard in learning: The tears are shed, and garnered up by time. The heart east, freed from all its lonely yearning; Jeaning; Jeanin

HOLMAN'S LIVER PAD cures without medicine, exerting a Liver, Stemack, Spless, Kindon, and Horn-Ul controls in an astonishingly short time any disease which attacks or grows out of these creations. onisangly short time any disease which attacks or grows out of these organs.

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RISTADOROS HORDYETT A CONTROL OF THE PROPERTY OF THE PROPERTY

Religio-Philosophical Fournal

soled and pleaded with in his earnest design to make of him a better man. It was a mis-tack, no doubt, on the part of Mr. Jones, to tack, no doubt, on the part of Mr. Jones, to bles, who, unper the closk of Spiritualism, were, and stilly are, aspeculating on the crewing the control of the c JNO. C. BUNDY. J. R. PRANCIS.

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CHICAGO, ILL., MARCH 21, 1878

with a pair of slates hinged at the back, pallocked in front, with the frames screw-ed together, and the screw heads covered with sealing wax, that no result was ob-tained at that sitting—that afterwards, Huntoon watching his opportunity, alole the slates from Mr. Jones safe, duplicated

m. and returned the duplicates to the safe, and writing a message upon the origi-nal slates, awalted Mr. Jones' second visit.

nal states, awaited Mr. Jones' second visit, which occurring soon after, Huntoon deftly changed the slates on him. This statement, together with other false assertions on his spart, brought out the following letter from us, published in the Times of the 18th, the anniversary of Mr. Jones' entrance to the Spirit-world?

Spirit-world?

CHICAGO, March 14th.—The various articles in the Times showing up the tricks of the fellow, Huntoon, have afforded Spiritualists much amusement, anti-Spiritualists much that the spiritualists much that mourtheant's victims, much chappfin. Though the tenor of the articles and of the editorial-pute were all calculated to throw a shadow of untrufffulness over the whole that the spiritualists of the spiritualists of the spiritualists. The spiritualists which were all the spiritualists of the spiritualists of the spiritualists of the spiritualists.

shadow of untruffruiness over the whole was of mo consequence; it does us no consequence; it does not consequence; it spiritualism, we have no objection. Not he had not seen that the second property of the notice of a police with misleading your reporter of fundamental with misleading your reporter of fundamental your second property of the notice of a police of the notice of the

yet to learn if a single redeeming trait is the transector, and trans or an absorber, will cut on a performance of the control A Curious Phenomenon.

It is a singular fact, not versic reditable to the human race, that the greater vageal a man is, the more pretentious his humbing, the greater is the probability of fils having a following. No amount of warnine has effect on a certain class of minds. For nearly a following. No amount of warnine has effect on a certain class of minds. For nearly a number of film' thearted well-meaning people scattered, through the country, and by several influential parties in this city, because we continued to publish "De." Taylor, alias Blanchard, alias White, alias Humbon as an arrant fraud. Some-investigators and Spiritualists would wist him and obtain positive tests through the independent sittle writing, then they were prepared to swallow the fellow with all his tricks and materialiting parameterials, and to be easily the same of the control of the cont A Curious Phenomenon.

"We Practical Men."

LIGIO-PHILOSOPHICAL JOURNAL of Aug. 18th, 1877, defines my polity in this direc-

ish, isrt, defines my-jodly in this direction:—
This paper neare will advise the public to employee the public to employ the public to employee the public to employee the public to employee the public and the public acce, precited deception of any kind loward his ence, precited deception of any kind loward his ence, precited deception of any kind loward his ence, precited deception of any kind loward to ence a public acceptance of the public heavens or dreamed of in our googley.

I have frequently warried the public acceptance of the following notice of him:
We learn that this incorrigible fraud is now acceptance to the following notice of him:
We learn that this incorrigible fraud is now contained the following notice of minimal content in the public acceptance that will have a found for independent take willing, but he is, no promote the public acceptance of the public acceptance o

declares all his manifestations fraudulent and invents stilly expinantions of how he fooled different people who obtained; slate writing. In the Times of the 14th, appears his explanation of how he hood whiched the-late editor of this paper; he therein is re-ported as axing, in substance, that Mr. Jones appeared in his presence for a stiting with a pair of slates hinged at the back,

"We practical men who believe in the scientific method," is the presude with which the Rev. Flavius Josephua Cook generally introduces some utterly finalentific work of the control of th

attention.

attention.

The Réligio-Philosophical Journal
Tracts—first number; five lectures—now
ready. Ten cents, single copy; three copies

THE SUNNY SOUTH. Editorial Notes of Travel.

Near the last hour of Fabruary, we took a section in asteping car at the Illinois Cantral depot, boind for New Orleans. The severe labor of the year had rendered a rest absolutely necessary, and we knew of, no point where we could enjoy a little leisure bettyr, or meet with a more cordial well-come, than in the land of cotton, sugar and oranges. Arriving in the crescent city late Saturdays evening, we were met by our kind friends ansel Edwards and Mr. Simpson, which we will be supposed to the various processions during the approaching carnival.

On Sunday we attended the meeting of

of the various processions during the approaching carnival.

On Sunday we attended the meeting of
the Spiritualist society and listende to a
good lecture by Col. Ediridge, after which,
Mrs. E. L. Savon, the vice president of the,
society, made the finest ten minute speech
we ever listende to. Mrs. Saxon ought, to
give some portion of her time to the public; no one with sugif-abilitied, has siny right
to allow them to He dormant.

All the side of the collection of the collection of the
test for some weeks and Mrs. Ediridge is
doing a great work for the cause through
her molial powers. Sie is a fine medium
for independent slate writing, which is
done without any penell being furnished
and under conditions which preclude the
possibility of fraud. Mrs. Ediridge seconds
with alicrity every reasonable suggestion
of the investigator which will render the
test more conclusive. Col. and Mrs. Ediridge think of making a top'r of the northreal states the coming summer, and we bespeak for them a her making in the personal
acqualntance of the genial and talended lecturer. Annie C. Torrer Hawks, one of the had the pleasure of making the personal acquaintance of the genial and talented lecturer, Annie C. Torrey Hawks, one of the editors of the Violes of Truth. She called on us in company with Mrs. Grant, wife on Capt. John Grant, will known throughout the country, and of whom we shall have more to say in a future number. Mrs. Hawks was on her way to Memphis where we have been been been been been as peaks during March, and then goes to the proper the property of the property of

she speaks during March, and then goes to Philadelphia. Philadelphia. Philadelphia. Philadelphia. Philadelphia. Philadelphia. C. Simpson is giving some public sittings, and bids fair to develop decided strength if afforded proper conditions, though the seems and so is give every manifestation under test conditions, which disposition will commend her to all sensible people. Mrs. Serena Milner is a highly developed medium though not a public one; also also a long-time of the seems and the afteen hundred tons of new steel rail have been laid within a year, and before another year expires the officers promise a shorten-ing of about one quarter in the running time between the two cities. One of Chi-cago's favorite railroad men, Mr. France Chandler, is the General Passenger Agent at New Orleans, and under his efficient mia-nagement, the passenger business is constant-ly increasing.

was a New Orleans, and under his efficient management, the passeager business is constantly a second of the passes of the passes

find everything moving on well, and our entire party well pleased with the twelve days' excursion and two thousand miles

. Bastian and Taylor's Seances

"Are the form materializations which occur in the presence of Mr. Bastian genuline?" This inquiry is made of us daily, both by mail and by caliers at the office. We must reply by saying frankly, we do not know. Each visitor at their signess of the most property of the p

article ever written by him. So far as Mr. Jones' article calls for test conditions and

Jones article cais for test conditions and the reasons therefor, we fully endorse it: "We attended one of Bastian and Taylor's materializing scances a few evenings since, which was marked with the same success

material centest one or natural and raylords and the control of the same success as herotore.

To the homest skeptic—one who has never devoted much attention to the subject, the same success as herotore.

To the homest skeptic—one who has never devoted much attention to the subject, the same success as herotore.

To the homest skeptic—one who has never devoted much attention are really maught but a fixing up of Mr. Bastina to represent different and the same state of the legitier, who has but little opportunity of the legitier of the legitier, who has but little opportunity of the legitier of the legitier, who has but little opportunity of the legitier of legitier o

searching of his caphnet and his weeting when he goes into it for a materializing séance.

Now we unheastaintgly say that this condition of affairs should not exist. Imposfers are abroad in the field, and refuse test condition of the field of the field

Record of Investigations.

It certainly would be well for those who are investigating Spiritualism, or who have mediums in their own families, to scruting the three contracts. where the phenomena manifested in the most-careful manner, and when anything remigris-able occurs, prepare the same in as brief a manner as possible, for publication, so that it may be pigaerved, thereby becoming a portion of the history of Spiritualism. We are always glad, of publish inferesting inci-dents connected, with the inter-communion of the two worlds. Save Us from Our Friends

Save Us from Our Friends!

The excitiement raging in the city during the past three weeks among anti-Spiritualists has been great. A few Spiritualists more realous than wise and apparently more non-zealous than wise and apparently more manner as knowledge of spirit phenomena, shired McCornelic's halt, capable of senting twenty-five hundred people, and engaged Mrs. Suydam, known as the "fire-test medium," to give an exhibition. They then billed the city with flaming posters, amonomicing an exhibition for the evening of the 18th, and as a result, attracted about the 18th, and as a result, attracted about more constrainties were highly unsatifactory to those who went expecting to spea convincing test of spirit, lower. Any person with a thimble full of wit would not expect to conduct successfully, experiments repliring the reputing the spirits of the conducts occasion.

duct successfully, experiments requiring the nicest conditions under such surroundings as must of necessity prevail at such a gathering. We would not expect under the circumstances that one genuine medium in a thousand could give a satisfactory test, with thousand could give a satisfactory test, with the conflicting and disturbing mental emo-tions there manifest. The fact that Dr. Abbott, a virulent opposer of Spiritualism, could endure to a certain extent the action tions there maniest. The fact that Dr. Abbott, a virient oppose of Spiritualism, could endure to a certain extent the action of the country o

sults of the miseraoue masco with nor reacy upon her head. So far as Spiritualism is concerned, it does not depend upon any one medium, or upon public exhibition for money-making purposes, for its basic support or reality, When all that is assumed, all that is uread, all that is concorted fraud; together, with all fanaticism and imagination are swept aut inauticism and imagination are sweep away, and nothing but the real, the known, the true remains, still will Spiritualism afford the last best hope, the clearest demonstration, the only satisfactory scientific solution of the problem of Immortality.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Capt. H. H. Brown and others have our thanks for sending us large lists of new subcribers

Giles B. Stebbins will remain in

spiles B. Stebbins will remain in Washington, D. C., about a mouth longer. Address him there until April eth.

In our next number we shall, publish a lecture delivered by Mrs. Nellier, J. Brigham.

lecture delivesod by Mrs. NellWelf. J. Brigham.

Col. R. G. Ingersoil has been waking up the theologians in Harrisburg, Pa., lately, by one of his radical lectures, to which one of the clergy has attempted a reply.

H. Augir, located in Palouse Cité, Washington Ter., is prepared to take the lecture field. He writes in glowing terms of the orally rever liberal in their sentiments.

E. E. Chesney, of Bushnell, Ill, writes us that as a result of Capt. Brown's lectures there they have granized, and are preparing to build a liberal halt, and call a lecture for steady and continuous work.

Dr. J. M. Pebles has just kissued from the Thondon press a new work entitled "Buddhism and Christianity face to face." We alsall peak more at length when it, Ja re-

'Mrs. P. W. Stevens writes from Carson City, Nevada, alluding to one Charles Allen who claims to be one of the "Allen Broth-ers." She considers, him an imposter. We know nothing in reference to him.

know nothing in reference to him.

E. V. Wilson called at this office last week
on his way to lecture at Ottumwa, Ia. He
is engaged for Springfield, Mass, during
April, and will spend the intervening time
between his home in Lombard, Ill., and that

place.

We are glad to learn that Thomas Gales
Forsfer has so far regathed his health, since
he went to England, as to be able to resume
his place upon the rostrum again. After one
of Mr. Peeblor discourse, lately, he came
upon the stand with his old time seal for
the cause, flashing out in gegmen of bratory
that enchanted his audience.

In the case of Webster and Wm. Eddy, In the case of Webster and Wm. Eddy, who were arrested in Albain, N. X. on a warrant charging them with being "disorderly pose, so, towlt, common showman and mountebanks," the prosecution fatfelf to produce ordenies of transl, and they ware discharged. The judge, very singularly, suggested to their counsel, the propriety of their taking out a license as showman under the other ordenies.

THE INDEPENDENT VOICE.

Answers to Questions,

ted expressly for the Rangeto-Puttosornical James Nolan through his or ized organs of speech in the presence of his mediu Mrs. Hollis-Billing at her residence, 24 Orden avenu-

the subjective objects, or feelings, more reas to un-sensitive than the ground are. Will you please explain how this is accomplished? ASSWER:—If he had not stronger will-power than the person—psychologized, he could not, of course, yet him under his control: having stronger will*power, he inten-sifies the action of the senses of the sub-ject, producing those wonderful manifestations of psychic force which illustrate the power of mindon mind, as much in excess of the normal condition of the mind as the stronger will of the operator has power to intensity them.

intensely them.

Questrox:—But if by the will of the operator, by what unseen inducate is it communicated?

ANSWER—It is communicated by the magnetic emanation that proceeds from his spiritual body, and that passes to the subject psychologized.

set psychologized.

Questrox:—Has not the will of an individual

core direct command over his own thoughts

by can he not intensity its powers to that do

ree to resist or throw off diseases, to acquire

rength and to hold his own body in all things

blick to the powers of his mind?

services in the foot include it in powers to take defining the services of the interest of the

your food.

QUENTION:-Do spirits occupy houses in any way similar to the homes of mortals?

way similar to the homes of mortals?

Answern — They do. There are houses and homes with diversified surroundings, which are as tangible to spirits as anything on the material side of life is to you.

on the material side of life is to you.

Question:—A presend, every midication points
to peace in Europe. Are you still of the opinion
that a general European war will take place?

ANSWER:—I am, decidedly so. Neannot
see how it can be avoided.

Question:—According to Rev, 22, ver. 8 and
O, the angest applien of there formerly occupied a
suggist apoken of in the Bible were in the earthly
body?

dy? Answer:—Every one at some time occu-led an earthly body; if not on this planet

pied an eartmy con-on some other. Questron:—What hours in the day are best adap-ted to bealing the sick by laying on of hands? Answer:—In the morning after a good i to healing the sick, by laying on of hands? Answer:—In the morning, after a good ght's rest. Question:—Can the healer impart as pure and werful magnetism immediately after partaking a meal?

Querrons—Can the bealer impart as pure and
of a meal?

ANSWER:—Certainly not. It would be
wrong for the healer to attempt to impart
healing magnetism at such a time; it would
be agt to injure the patient, as well as himself. For example, if the healer has partaken of food that would be injurious to
the patient, his 'magnetism might give the
latter the dyspeals.

Querrons—Is it recommended to fast beforeAnswern:—I do not advise fasting only
when a particular condition of the body is
to be attained by it. I don't believe it
would be of any advantage to the healer to
fast to a great extent_because by so doing
it would destrey his physical, powers unlease be understood the laws that many of
the ancients did, or that the so-called heathen comprehended.

assing in and out.

Questrois:—Does fear of injury on the part of epatient make him less receptive to the magical induces that goes out from the healer?

Answun:—Decidedly. so. He becomes the moment he fears, in a positive condion; it makes him positive to everything

See Section 1. See Military and see Section 1. See

The Insane

The Insains.

On the IT hist, Mary Newcomer, of this city, recovered a verdict, in a court of law, of \$9,000 against Dr. E. II. Vandusen, Superintendent of the State Insane Asylum, at Kalamazoo, Michigan, di account of carcerated in that Asylum, charged with being insane, when in fact she was not; and further, that while in the Asylum, she was confined along with other pessons who were violently insane, by reason of which she was mattreated and severely injured. The court held, we surmise, that a superintendent was repensated and severely injured. The court held, we surmise, that a superintendent was repensated out was repensated out was repensated out was repensated out which is the surmised of the court held when the surmised out of the court held we have been readed to the surmised out of the carelessity and negligently allows one patient who is violent to remain where he can injure others who are harmless.

The public in general know very little, if

he can injure others who are harmless.
The public in general know very little, if anything, in regard to what is taking place in the public of the public of the public of the country. The manlare department is never open to the public, or inspectors until the attendants have time to arrange it, in the attendants have time to arrange it, in the attendants have time to arrange it, in the attendants are all the summer of the public of the public of the public of the public of the catalogie into the middle of next week."

on the slightest pretext. Of course no sane person would object to the free use of the "muff" and "straight jacket" in cases of violent patients. Yet it requires an exceedingly keen insight to requires an exceedingly keen insight foresee that a paroxysm in a patient is co ing on, and thus secure him before he is able

ing on, and thus secure him before he is not to commit any act of violence.

The above verdict, however, is a good les son for superintendents and keepers of the insane throughout the country, and it is hoped that they will profit by it.

B. F. Underwood will lecture at Moberty, Mo., the 15th, 16th and 18th; Milan, Mo., the 19th, 20th and 21st; Nora Springs, Ia., the 23rd, 24th and 25th; St. Charles, Minn., the outh 97th and 98th

20th, 27th and 28th.

H. J. Newton writes us with regard to
Mrs. Brigham's lectures in New York; "We
are getting along finely in our society. The
attendance has increased so that Sunday
evenings we hardly have standing room for

Dr. G. C. Castleman delivered two lectures Dr. G. C. Castleman delivered two lectures to the friends in Kayasa, City on the first Sanday in March. The is now in Olithe, Kan, where he may be addressed till further no-tice. Friends in Kansas and Eastern Mis-souri should write him without delay; keep him and all other good speakers busy.

nm and all other good speakers busy.

The Liberalists of Washington, D. C., have opened a Free Thought library in that celty, and would be pleased to receive donations of books; pamphigs, periodicals or liberal publications of a scientific or free thought character; to help them keep up the same. They can be sent to J. Ward Corey, Pres. L. L., D. of C.

Pres. J. L., D. of C.
W. F. Jamieson has been giving courses
of lectures to crowded houses in Olathe
an-Gliffit, Kan. A debate will probably
take place between Eller Burgess and Jamisson in April. A debate between the last,
named and Elder Cunningham is to take
place at Jophn. Mo. at the close of their debase in Springdell; Mo. Address at Jophn.

Mo.

We learn that Dr. Peebles has lately been elected an hopforry corresponding member of the Psychological Society of Great Britian. He now expects to return home in Alyli of May, his original design of returning in February or March having been changed by our English brethren ingisting on his remaining to lecture for them during his membrane on his remaining to lecture for them during the state of the control of the con on his remaining to lec ing those two months,

ing those two mooths.

Mrs. S. W. Jewett, M. D., writes as follows from Rutland, Vermont: "My labors west were devoted wholly to treating the siek; but since my return in January, Sabbath meetings have been resumed at our hall on East street. An increasing interest is manifested among investigators. Circles are held in different localities with good results. Mr. Jowett is still in Philodelphia.

LYNCH HIM.—We mean the fraud who materialized those horrible dancing figures upon the walls of Grow's Hall. Mrs. Rich-mond would be justified in refusing to lec-ture in the presence of such caricatures mond would be justified in refusing to le ture in the presence of such caricatur upon art. The mere sight of them is enoug, to deter a stranger from a second visit. W don't want to send the dauber to the Spir world, for there are too many such the now, but he ought to be obliged to use on a whitewash brush hereafter. ond visit. W

Pfof. R.G. Eccles, of Brooklyn New York, gave us a call last week, en route for the Spiritual Convention at Omro, Wisconsin. Prof. Uccles, though young in years, is regarded as one of the best lecturers on sciengarded he one of the best lecturers on scien-tific subjects now before the public. The apparatus with which he demonstrates his experiments, cost him several thousand dol-lars, and the spiritual significance that he attaches to science in his public isctures, enables him to do a splendid work for the Harmonial Philosophy. He also lectures on Spiritualizar when desires

Pennsylvania State Society of Spirit-ualists, and all Friends

to so well. To those who can not us win us and do to receive letters from; the following season will buring the day and evening, viz., morning conference, 105 to 12, lecture by C. Fanny Allya, afternoon at the 2 S. Wheeder and others of the plate Society will 25. 005, to 12, lecture by C. Fanny Allyn, affere by E. S. Wheeler and others of the Mateneral conference till 5; evening 45; conference Allyn will give the clo ingrection. Allyn will give the clo ingrection. H. Hancone, M. D. 20 Se in St. Philadelpi. da, Pres't.

Convention at Mantua, Ohio.

BY ORDER OF CON.

Convention of Spiritualists and Lib-eralists.

be done, appeal to all lovers of liberty for nable them to publish and disseminate the rein behalf of the principles of the Roches to advance the common carry in other a throughout the United States will con a spicce (with as much more as their gener or their means permit), in order to become of the National Liberal League, they will DANIEL C. CRANDON, Financial BARLAN P. HYDE, Committee

Business Motices.

Philosophic Ideas; or, The Spiritual Aspect Na-ture presents to J. Wilmshurst, a pamphlet of 151 pages, will be read with interest. See advertise-ment in another column.

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Course Strant Cass or Physics. 23:10-239

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halr, and thousands have been cured with mage
tited remedies prescribed by her Medical Band.
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COMPENSATION

I saw a cosy little home— Its master well content To earn his blessings, nor expect That they should be Heaven-sent.

or homes and friends he ever had A cheerful, sunny face; ut sh! he could not fix the date White he found saving grace. Though strictly just in all his deeds,

And loved his fellow met,
He could not rise in church and tell
How happened it and when.
His unregenerated heart had been
By miracle Divine,
Elliminated from its sins—
The water terned to wine.

One fateful night, returning home After a well-spent day, A ruthan, half-crazed with drink, Beset him by the way.

He strove to stay the uplifted hand That held the glittering knife; His gory corse the morning found. Sole remnant of the strife. tis unsaved soul in depths of woe.

In spite of his endeavor
To lead a blameless life, must burn
Forever and forever.

The murderer in time is brought To stand at Justices bar; But having neither friends nor gold, The jury (though 'ti(rare)

Falled to bring in "it was a case Of mental aberration"

As is the customary way
With those of higher station.

The judge and jury so decide
That life for life must be,
In this exceptional affair,
The dreadint penalty.

Back to his cell the trembling w His numbered days to spend, By mandate of the judge is sent, Until the fearful end.

In abject fear his craven soul.
Cries out for priestly aid,
And, in the twinkiling of an eye.
His peace with heaven is made

The retributive day has come; His guilty soul is shriven. And, with the priestly rites, Is ushered into heaven. From Hadean shore his victim looks And sees the shriven lamb, Safe folded in the sheltering arms Of Father Abraham.

And thus his tortured soul walls out:
"Though strange it is 'lis true,
On Glory's side I might have been
It! had murdered you!"
Mrs. CHARLES ELKINS

ast Troy, Wis. QUESTION ANSWERED.

toes unto Mm from whom the offnese co.
When a child of earth is smitten
By some rufflan's murderfous hand, and thereby becomes translated
To the super-mundane landWhence then combat reparation
To that martyr'd squite setate?
Is there wisdom's purpose in it
Or is'll unbalanced fate;

Or is t unnaanced ate?
Aye, the answer quickly cometh,
"Blows are never struck in vain,
Are they on the workman's anvil
Or upon the human brain;
But who strikes a blow unkindly,
Must accept the sad recoil,
And repay the tumost farthul',
Though it be an endiess toil!"
Dp. D. Ammons Davis.

J. H. Bodd writes: Accompanying my order for the book on Krishna, I feel litte asking an answer through your page-nice be gade to get a nanwer through your page.

1. Do the spirite ever communicate to mortals any bing from feel.

1. The many we know whether it be a good spirite something of the page of th

nicate?

3. How may we know whether it be a good spirit or a bad one?

4. Is the morality taught by the spirits in any
regard superior to that saught in the New Testa-

Allowan.

1. The hitchest order of spirits say they like a newer seem tood, and show no othing of him only through his works. Aff attempt to dofine his tree nearer and the works. Aff attempt to dofine his tree nearer and the works. Aff attempt to dofine his tree nearer called the seem of the seem his will affect communicate. Do not set! persons pass to applict lifer and the same law that will allow as angood of light to return to earth, will allow a size of light to return to earth, will, also allow a demon or will spirit, to do fill seeds thing, may a give, healther than the seem of the

4. In the New (Testament, as well as in reds of other books, the very highest of

A Nevada paper says: "It has been a ques musolved by many how the doctors of the tr of Indians got their sbeepakins. We have of seard of several executions for inability for bout a cure among the Plutes, and now we he particulars at hand of how they elect a

bles, during his travels, met in Madres, native of the Brahminical caste, who native of the Brahminical caste, who is the stoom in which he (Dr. Peebles) of brahminent; and the occulist told a could "will" a ball of glass and other move about. He pointed with his finger, and it rolled this way and that way, in loss indicated by his finger, Such was

tions decembing it not impossible in the soundest skeep; but possibly the most sterlling phenomester; but possibly the most sterlling phenomester; but possibly the most sterlling phenomester; but the first possible and po

that my lawe had dearly foreseen in moment of concelpositions. It is a superior of the concelpositions. It is a superior dearly a superior dearly as the concellent of the con

oints nearer the wind.

At daylight he went aloft and saw a vessel to At daylight he went aioft and asw a vesser windward with a signal of distress flying. He immediately close hauled his vessel; the wind was blowing a gale, but he increased sail and commerced heating to windward; but what he made on one tack he lost on the next, for his vessel was

menced beating to windwife, but what he made on on tack he isot on the next, for file viewed was flying light. At last he determined to make a long stretch, activating on this west of drilling low-say stretch, activating on this west of drilling low-say stretch, and the stretch of the stret

The Spirit John King and Ris deriul Statements.

J. L. O'Sullivan writes the following to the Lo

J. L. O'Bullivan writes the following to the London Optimistics of the Color of the

work will appear in the Ma

Ma Eneron: I was glad to see the article i your Journal of March 2nd, entitled 'Thoms Paine is Theology and Infidelity." Paine was a

passages in his writing, "nome of shick you have made in his writing, and the sax of the medials," in much till his say, that he was often medials, included and the sax of the

the term of the property of the conductive to II become for the property of th ALPRA.

This estimate worker in the cause of the Harmonial Philosophy has been lecturing for some time at Utics, N.Y. It appears from the Duly-Obseror, published there, that "at the close of the Sanday evening services in Progressive Hall, Feb. 10th, the following resolutions were read and

manipulation of the control of the c

society, when its members are in trouble, to "fl to the columns of a newsaper, and spread th

same among the people.

J. Harris, of Little Stamico, Wis, writes: I want to suggest that "Thos. Patters" Theology and want to suggest that "Thos. Patters" Theology and cantited an Epitome of True Religion.

My investigations, I am saidled, have been knowledged and unquestioned records, but the development of an intuitive sease permits me to weight die to your words. "And his being one of the first communicate through our medium, recease his memory from the dirt and rubbish with which his religious antagoults have attempted materialists have consigned him, presenting him in his resurrected spirit as a progressive living coult still glows with "one for hunsing so warm that it will burn way all doctinal errors from that it will burn way all doctinal errors from and the statement of the statement

Said Thomas. Path, "I believe in one foot and no more, and I howfur happiness beyond this no more, and I howfur happiness beyond this no more, and I howfur happiness beyond this one of the part of the depth of the part of the depth as the sons of a go again to fear, but we have received the opinit and the part of the

Levitation.

heat where the state of the sta

Prot. Donton writes: I am glid to see the blography of Finney, which futtle and shabdan are publishing in the Journal. It is a worth tribsone permanent form. Don the will be published. When this flunciable compilation is completed, it will be simply in book force, and we believe our readers will agree with us when they have permeat it.

For more was not a moral system, that it, no been said by the scoding very lam was not a moral system, that it, no to immorality; and, as Spiritualism discarded old religion, the accusation was, at least, plass No one bad, from the new ground of Spiritus and Eroktion, presented the few system of m demanded—which placed man on the throod demanded—which placed man on the throod of the present of the part of the place of the

Nonstroccepts.

Nonstroccepts.

In advantable to the laws instead or up which askenshle to the laws instead or up and the state of the

Devotional Spiritualism.

E. W. Balwin, of Milestakes, Wis, writes: The number one under the show caption, in your last, compared to the comparative spiritualists darganties. Whether it was a permanent, preceded recognition, you are comparative spiritualists darganties. Whether it was a permanent, preceded recognition, you are the comparative with the comparative procedure of the comparative with the comparative procedure, and the comparative with the so universally recognized, and compared with the so universally recognized, and and compared to the comparative with the sound that the comparative with the comparativ

How to Organize a Local Liberal League-One way to do it.

Reader, do you desire to organize a Local i cral League in your town?. If so, this is a g way to do it. Draw up a paper in the follow form and present it to sil the Liberals in your class.

form and present it to all the Liberals in your vi-culty:—"We, the undersigned are in favor of organizing a Local Liberal League in the town of——and agree to meet all the second of the second of opposite our respective names toward the ten dol-lars required to procure a charter from the N. L. L."

iars required to procure a carater from the N. L.
Numes. Residence. Amount,
When you have procured ten names and ten
deliars, you are ready for organization. Of course
the more names the better. I shall be pleased to
furnish a form of constitution when required.
Reader, will you attend to this work immediatch, before It passes from your III. Citaran,
Chy Ex. Com., N. L.
Salamanca, N. Y.

Brief Mentions.

Rachel Lomex, of Lomex, III., writes: I have taken the Journal. over since the great fire in Chicago, and an rejoiced to see that in change inc hands it has not deteriorated in value. C. P. Hatch, of Petaluma, Cal., writes: I do not intend to allow the subscription for the JOURNAL to become delinquent, as long as it continues to advocate the common sense facts of the times, and makes it warm for imposters.

L. Boring, of Oil City, Wis., writes: Pexpect to take the JOURNAL as long as I can pay for it, and see to read

see to read

E. Linnsy, of Concordia, Kan., writes: I rather
like your style of attacking the old creeds and uncharitable dogmas of many Churches. Preachers
of nearly sil denominations are becoming more
liberal in their views, and we may look for a
great improvement not many years hence.

great improvement not many years hence.

Dr. W. L. Jack, of Haverbill, Mass. writes How bright and cheering the thought, and how com forting to know that the dear Journal, still survives and sails majestically over life's rough seat it grows better and better. Spiritualism is on thicrease here. There has been numerous additional circles formed.

Trance in a Revival Meeting.

The Pith direct Mission Charch, Ichanon, holding retvial meetings, on Monday roles Cher lie Bowers, and pither of Mr. David Novers, as on gan builder, went to the bench to consule, a see the control of the pither of Mr. David Novers, as on the control of the co

and the same of th

& HAMLIN CABINET ORCANS. MASON



HIGHEST, HONORS AT ALL WORLD'S EXHIBITIONS OF RECENT YEARS.

THE great competition among reed organ makers—
now, test to sho shall make an organ which will
cout the least money. Therefore the strife is to make,
by cheapest material and workmanshly, the roomser
reseasan organ, and it is wonderful what progress as
been made in this direction? The country is faceded
with chealers and adversaments représenting there
when the country of the country of the country is faced
them, on which are of the country is faced
them, on which are opposed presence, at factions of
these.

them, on various supplies proposence, at frestibles, his make assigning that Man MON all MMLM TO RIO COMPANY do not onter. From the beginning of first underwork has been to make the very hest line for the development of the state of the st

in these organic.

MASON'S HAMLIN ORGAN'S have been clustually placed in competition at principal Industrial Competitions in America of Industrial Competitions in America to the number of Industrial Competitions in America to the number of Industrial Competitions, and Industrial Competitions, for demonstrate outperfority.

At all World's Exhibitions of recent years, represent A all World's Exhibitions of recent years, represent places, in the Competition of Industrial Competitions, and Industrial Competi

pila, 1876, they have taken per medial of Taber Apphet factors in the Centerior Exhibition, Masson & Hamilton Grass were declared by the Steinguished jury to zerol and earler last Grassparket reports. Nevery member of the jury, "writes Mr. Ose F. Bristow, one of trainguing," writes Mr. Ose F. Bristow, one of trainguing, "make, and power cost), the first rate in the discrepancy of the strain of the strain of positions of each instruments. These are the costly desertion of the Mr. These are the costly desertion. These are the costly desertion, and they have obtained the first model at sixth wherever whillful the So well relatively for the Masson & Good of the Complete with them at Indistinal Completions; centering they organs "for exhibition ofly."

It is the Masson & Hamilton Organ which by bring the Masson & Good of the Mr. Os well of the Mr. It is the Masson & Hamilton Organ which by the International Completions; containing the Complete with the second of the Mr. It is the Masson & Hamilton Organ which by their late of the Mr. Os well as the Mr. Os wellowed the Mr. Os well as the Mr. Os well as the Mr. Os well as t

tion Organs, and opened a wide market for them in Regions.

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and finish of cases, the excellence of their organs is
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a say other braich of aglence, and
much to contend with from the ignoe of a too scepitcal public; but truth
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tit scheral acceptance and endures. Ifing in necotivocal terms to their merita-prominent physicians of my county recount Eps Cups. I am, respectfully. J. A. L. BOYE MALLAN BEATHAW, M. D., Salvien, Ky., we hall be supported by the use of your Putch Rys of the faulty restored by the use of your Putch Rys of being aimset cuntilely billed for twenty-six years. R. WYETH, M. D., Atchison, P. a., we re total hill-hances of my left eye for four years of the control of the country of the control of the Putch Rys Cups restored my cyreigh pering three minutes.

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By B. F. UNDERWOOD.

that belonging to the earth, and we are now-in the creative stage; why may not the case of the control of the c t belonging to the earth, and we are now te, and are really existing in tangible mis like your own; in like mauner is arrown stage of Advancement to ultimate stence.

WORLDS IN ADVANCE OF OURS

existence.

I am told there are world' beyond the keep of the control of the cont

In.

The world veils the possibility of the mind. The future has hidden neither; the slow stage of science to unfold the process of the human intellect, would never lead of the human intellect, would never lead to the inner sanctuary, but all you in external method; when the living form, then, fully infuses itself in the spirit, then the mind and body, spirit, and soul coalesce, and lingase come forth reight with life and light and power, the power that makes meaning of those transcender; words? Anyon not become more and more so, until unfolding this God-like power from wighth, you possess gvery secret, every knowledge of the elements of life, of power, of unfoldment, and shall result of the power from pitchery through the power from pitcher, and shall result of the power from pitchery through the power from pitcher in the action and there are no paysteries in the earth of its atmosphere. I shall tell you from time to time, of the progress! have made. I shall show by what stepping-stone human thought is to be made amenable to those higher time power in creating life of the progress! have made I shall show power in creating life of the progress is all prove to you that a ray of light, potent for life, is also potent for will power in creating life of the progress of the progress is all prove to you that a ray of light, potent for life, is also potent for will be power in creating life of the progress of the pr to the inner sanctuary, but aid you in e ternal method; when the living form, the

IMPROVISED FORM - REUNION OF FRIENDS IN SPIRIT-LIFE.

Reunion! Have you parted then?
Has death's coid and relentiess graspBettled on aught, or could it more!
Save the cold-clay, which in your clasp
Was animate with thought of love?

Reunion! Is there any day When the loved one abides not he n some thought in your heart to stay eir flight, remains not hidden there?

When link by link sweet memory Falls to upbuild their cherished fam when the very pisce they loved on ear Reveals not that loved form's sweet;

h, no! 'Tis not reunion, death
h, no! 'Tis not reunion, death
Has never cleft your soul's in tw
hey bid, rise from out the dust,
You shall not clasp decay again
ut over more even by your aide

we's ferror plays within your thought, Keeping there warm the secred fire hile from your tears new gems are wrou New gems and flowers of Peth's desire

nce all awees attributes must eve d nearer to your form and heart ever from your love to part. and reunion! Yes, the sense ne long anxious hours on earth

But time will clear away the mist.
That shrouds you, and your leart will ke
That cerey day your bow was kiss'd
By your beloved one; soft and low.
The soundless, voiceless lins will say,
The loyed one has been here to-day.

Each day and hour passes beside
The restless beating of your feet,
Each day and hour, and then there glide
Thoughts in which both your hearts
meet.

Each day and hour some Joy or pain, Would rend asunder death again-And make the light of heaven to bloo Survived of all that outward gloom

Death! Yes, you'll meet them, clasp them

Death: Yex, you'll neet them, casp. where there;
Not as long wandered from your sight.
Not as long wandered from your sight.
Have even won you to light.
Have even won you to light.
Have even won you to light.
Have the you will not be not go goes.
But that through very faith and grayer,
Islich, in death, he majet lone
Of lore, unlike you here and there;
On earth or heaven's radiant shore.
Resulton now, and forever more!

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritn-alists. SUMBER THREE.

The thinkers and seers of all the ages have been laid under contribution in this Series. Credit had under contribution in this Series. Credit had been laid under contribution in the series of the laid of the la

embles his bloors to the highest consideration. It peaks used the later head, we do not thereby, necessarily, redogre it all—Ex. Journal.

God and immortality: these must be the factors in every religion worthy of the open control of the control

the elements of poetic feeling, are therefore of inestimable value in religious education; for they help us to look on tion and interest of the search of th

RECITATION.

is a miracle, begotten and conceived, iracle, he lives, is born and hursed, iracle, he grows, and sees, and feels,

A miracle, he thinks, and what he thinks, A miracle, he stands, introdes environing Miracles precede and follows. A miracle, he thinks, and what he subsery, A miracle, he stands, subsers, environing, Miracles preceds and foliage.

Miracles preceds and foliage.

Miracles preceds and foliage.

John Stands of the stands of the

ost; Outside, for from his arm nothing can fall, Inside—the fullness filling all in all.

Inside—the fullness filling all in all.
Workinan of God! O, loss not heart,
But learn what God! is like:
And in the darkest battle-field
Thou shalt know where to strike.
Other in the fill in the fil

To consider would be sinTo falter would be sinGiver of all golden.

ADDRESS.

Giver of all golden.

Through the force of thy patient love, help all to retrieve their errors, helf falters, which all the retrieve their golden.

Through the force of thy patient love, help all to retrieve their errors, helf falters, the only true welfare, t

Forth from the dark and stormy sky, Lord, to thine altar's shade we dy; Forth from the world, its hope and fear, Father, we seek thy shelter here: Weary and weak, thy grace we pray; Turn not, O Lord, thy guesta away.

Long have we roamed in want and pain, Long have we roamed in want in alpain, Long have we sought thy rest in vain; Wildered in doubt, in darkness lost, Long have our souls been tempest-tossed: Low at thy feet our sins we lay; Turn not, O Lord, thy guests away.

May the benefiction of God's own mea-sengers from the Property of God's own mea-sengers from the Property of God's own sengers from the Property of God's and with all those who seek thee not. of most of all with those who seek the not. of for desolation. Bless our beloved; comfort he afflicted; and shelt they grae and sease into our hearts, so that our heaven may commence for low ever here. Ame were may

PSYCHOGRAPHY.

Wonderful Manifestation in Tiffin, Ohio.

PSYCHOGIAPHY.

Wenderful Manifestation in Tiffin, Ohio.
Mr. Editoria.—As promised in my first article, I continue in this a further account of the websiderful manifestations in Tiffin, the most interesting and satisfactory forms of manifestation we have had, I shall now for manifestation we have had, I shall now gives some further illustrations of what we had to be supported to me to write a state of the state of the

that I doubt whether there are many who can excel it. There was a very fine and well executed flourish under it which at once acting at the signature of Franklin, I saw that there was a resemblance between the flourish and the signature of Franklin, I saw that there was a resemblance between the flourish and the signature of Franklin, I saw that there was a resemblance between the flourish and the signature of Franklin, I saw that there was a fine test of the franklin in the control of the signature of the sign

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Hymn and Song Tinkers.
BY JAMES G. CLARK.

Is of same to the property of the property of the punishment of persons, who multilate standard songs and hymna; nen who never creating the property of the pr

"The mountains of Lifte," has "suffered at the hands"—not of Pontius Pilot—but of Mr. T. G. O'Kane, who has "raised pain" with it is several Revival and S. S. tune books.

"When pure waters wanded thro value of the proper gold," has been made to hobble as follows: "Where the pure waters dow thro' the valleys of gold, which would indicate that Mr. T. C. O'Kane is not in favor of allowing anything even water, to "wander."

vor or allowing anything, even water, to

"We are traveling home, trough cautha
gea and gloom," is [inclained so as to read,
"We are traveling home, trough cautha
might possibly leave the perplexing ques,
tion, in the mind as to whether the
the control of the control of the control
the control of the control of the control
heaven or the "other place," instead of the
earth, where the "trave" is for the present
conduct. Mr. Ok. The control of the
and of course left. a sear wherever he touchand of course left. a sear wherever he touchdet. It has remained for a lately lasmedvolume entitled "Truth Seeker Collection
of Hymna," etc., to record the crowning
"Heauthful Hills." Of that the "Heauthful Hills."
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VOL. XXIV. | JNO. C. BUNDY, EDITOR. |

CHICAGO, MARCH 30, 1878.

SINGLE COPIES EGET CENTS. NO. 4 left the body. Perhaps some of the ol-persons present to-night will remen-some of the words that were sung in ol-times, and with peculiar force and mo-

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BY MRS. NELLIE T. J. BRIGHAM.

On The Contrast in Spirit-Life,

Delivered at New York.

die no more.

So the soul, that which to you to-day is
invisible, is that which shall live beyond
the grave, and it is that which material
things do not destroy, and for which material things cannot furnish peace or happiness
alone; it is brightened and shadowed by that

as one brain or one pair of brains, can furnish the ways and the means for this improvement. When that may passe out of world? All the good that he has done, has been but a wonderful force, which has projected him into higher and better conditions, but a wonderful force, which has projected him into higher and better conditions, and the second of the decided done here of earth, he can find a treasure of the and possess of the second of the decided done here of earth, he can find a treasure of the and possess which the three three brains and the second of the decided one here of earth, he can find a treasure of the and posses which the three three brains and the second of the decided one here of earth, he can find a treasure of the and possess which the three three brains and the second of the second of

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

It is now said that prayer, although it may not affect Ood, or change the order of native (may react on the support of the control of the con

but that they are reduced, and directed to their proper objects.

PATH REFIGO ONE-ROYAGEADE.

Path the sheets anchor of religion, may be more firmly
grounded on knowledge, than on ignoshnee, as the faith of
a man is superior to that of a faith. Sweet, indeed, as to
find the wordshiper to reat in.

There is no ment of the faith of the control of the effect
of the wordshiper to reat in.

There is no ment of the effect
of thinking. No abouting same, in on attending of the effect
of thinking. No sweet. To wavels to be from with other
Before knowledge is gained skepticlean rules; terrible-rules.

The circle is completed by a return to faith, this time of
on the knowledge of the laws of the world. They never
as we trust them, and again the happiness of rest as core,
was the shade as everal thousand years to accomplish,
and through which every individual runs? We are prepared for the conference in the shade of the same of the state of the same of the same

ared for the series we have become making receptacles.

MATCHAL DUTES,

Man has natural Duties and Obligations, dependent on in constitution. Rights are overshadowed by Duties, thus and at the foundation of all other is that of the reservation of the ungity of his physical body. That formal-fit matural function in perfect harmony with all the control of the first state of

so thers.
It is a crime to be sick. The knowledge of the effects
f food, of activity and rest, and the elements which en-line us will in the future teach how health may be

red.

tilmately is the spiritual blended with the physical, a inharmony of the latter sffects the former, and alat times special advancement is made under most physical conditions, we may state it as a rule that a culture, reats on the harmony of physical functions, and the transit to authorize and thirs must be auswered, and the wante body supplied before there is force for spiritual to the processing of the state of the state

or the cost supplies described the state of the special way. Care Through the state of the second supplies the state of the second supplies the special supplies the state of the second supplies the special supplies the

DEVISION OF CORRECT OF THE PROPERTY OF THE PRO

nece only to the love which shall minister to its highest residence. It is also that the property of the constitution of the The presence against this, produce to considered. Unloading the produce against this, produce to considered. Unloading the produce of the considered to the c

DOTT OF PARMETS.

The culture of an immortal germ, and shaping its being or infinite uses, is one of the most momentous undertaken possible to contemplate. The parents are greators, and their creation is the highest object in nature. Their disonce for good or will will extend into rembte ages, he rule by swerely lingers in its strong least cilidat, but remove the contemplations, and the old pies is made of strength meeting trength; forgetting that the smallest strand of Lore is fronger than the combined forces of Faiture.

to old idea enfertained by parents that do force is to old idea enfertained by parents that the child must i them whatever they commanded, should be discard. The parents right of command is not based on parents, and the parents is the parent parents beared on parents parents where the parents is the parents where the parents were parents where the pare

The position of perent is self-imposed, the should-by sammed with a full sense of its van Ollystions. The belief this collifer came by special providence, and were bestowed by God in preordated numbers, has been apposed cause of conjugal sian and nitsey. They should's have existence through parental desire, and thus the first desiry of the velocities of the same o

answered, and its spiritual growth cultured with unfallering care.

But, it is objected, this is fanciful, for how can the poor perform these offices, which even the wealthy fail to do for want of meast we shall stack. They cannot for a moment be to principles we shall stack. They cannot for a moment be to the principles we shall stack. They cannot for a moment be on the political economist, and if society is in such a state that it cannot be just to its children, that stake should be changed as soon as possible.

It is not the number of children that gives strength to society, it is their perfection, and hence it is better to have one child throughly reared, and cultured than the largest neglected family.

DETHE TO SOCIETY.

These embrace a wide field, and are most diverse, and their statement in the light of true Spiritualism may seem (Uoplan. The present system of morals, if it may be called a system, practically is a system of selfatiness. With rare exceptions the duly lives even of the most devoulty religious show that they are athelets at heart and without faith in a future life. They order their conduct after the advantages of to-day.

If there were but one human being in the universe, that

ranings of to-day.

If there were but one human being in the universe, that being might be an individual sovereign. There would be no reciprocal relations, for to him there could be no social or moral world. However strong the moral and social faculties might be, they could not be called into action, because there would be nothing to excite them. This is the isolation, and dreary waste of individual suvereignity, and impossible state. The individual cannot exist alone, millions of others integrated to the could be supposed to the could be s

elevates the temperature of the moral atmospheres of the world.

At prefent these relations are coarsely determined, and concretely expressed by laws. They were more multiy extensively expressed the present stress of obligation on artificial requirements and ignores the great, underlying principles of social justice and morality, precisely in the same manner as religion places over of God first and love of an ascond to importance. If we were to give the clause of the brotality by law, we should, point to the fact that laws are fixed in comparison to growing humanity, and have decented from a savage passed of the property of the present of woman. Legislation because of this, is were, and its logic is compulsion.

The artificial requirements of legislation, of custom and public opinion are burdens often grierous to be borne, and so far from it being a duty to observe them when they conflict with justice, it is a most imperative duty to discard them.

DUTS ASA ASOUNCE OF STREEOUTE.

Allegiance to Duty, is among the strongest motives which actuate the human breast. History teams with examples of high resolve, and self-sacrifice, and the adoration of succeeding ages.

sumples of high resolve, and self-ascrifec, and the adorstrain of successing ages.

When Xerzes with the sujer's army of Persia and alliel
hordes drawn from every province of his wat Empire, in
all a suillion of men, marched on Greece, he considered
the cooguest of this little country, forming but a dot on
the cooguest of this little country, forming but a dot on
power of a single human-fold fully imbued with the principles of justice, sense of floor and unfailing loyally to
duty. All his wast army drawn from the banks of the Oxus
to the Ethoplants beyond the confider of Egypti from the
Agean Sea to remote India, gorgeous armore-fad Persians,
to the Study and the season of the confideration of the residence of the contraction of the contraction of the residence of the Country
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THE HORBORS OF WAR.

The Jimes' correspondent gives the following "terribly suggestive" fragments of conversation which might for rooms in St. Petersbury.—" Poor Al the has just heard that his odly soo has been killed in the Shupka Passi." "You know days young Madame B., who was married only a few months ago? She is already a widow? "Is not this was too horrible? Have you read to days the description of the way in which our poor wounded soldiers are then for the work of the sound of the so

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS. BIOGRAPHY.

BIOGRAPHY.

LINTER PROM. A. J. DAVIS.

DEAN GILES B. GYRENEYS:—The anonucement that you and our gifted friend. Hudoon Tuttle, are to propose for any our gifted friend. Hudoon Tuttle, are to propose for the propose for the

breezy orstory of the actiful américas in this would are that peried to be the chosen amount-piece for Indian spirits of the public view of the view of the

tween his pances ame the mountains and his reas in the Legislature at Sacramento. (All Legislature at Sacramento.) He arrived from the spiritual circle like a brilliant, evanescent meteor, but in a few years he became a facel skining stor, his wijfrich burnt like live coals, and his in spired emotions famed like the fires which refine and

parify.

The states along other into, he was comparatively along the annual net of binness? It have a stelled a man we have been along the binness? The was a stelled a man when the in another world with a distant for fide converse, avoiding wall indifferent persons, availing way from over-indulgance in ordinary pleasures; and yet I know, and a few private demiring fliends always knew, that his heart was warm and loving, bill frasternal love spontaneous and free, and this mind as cordinal and comparationable as any one could the mind as cordinal and comparationable as any one could

of Resson; and he insists that all shall realize and accept the immense responsibility of dealing justly and intelli-gently with the great forces which underlies and, regulate the universel civilization and progress of

JOTTINGS OF FOREIGN TRAVEL

BY CARRIE GRIMES FORSTER.

NO. VI.

We-fined ourselves again in the Great Metropolication of the comparation of the president which, signifing the 24ff and continued in route to Westimater and, to install in office the president of the president of the president of the president in any control of the president of th

SCENES FROM-THE HOME OF OUTNA

Written by Ouina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL. CHAPTER XIII.

MD MARVIN

MR. MANVIN.

The neighbor who interested himself in, the wiface of Pearl, and who was the opfyone who did not speak sneeringly or with fear of the strange revelations that had come to the home of Mr. West, was Mr. Marvin. He was a pine, pleasanit-looking man of about 14, with a winble face, a pleasant, yet penetrating eye, and seemed in full possession of health of mind and body. Mr. West felt a warmth at his heart, and a glow of friendship for him whenever he came to their little home, which was quite often, almost daily.

ten, almost daily. Mr. Marvin had seen much of the world had traveled far, had studied human na-ture in many phases, and being left a wido-wer with one daughter, he had lavished upon her all the lovelof his warm heart, all

—haghraveled far, had attudied human hatture's many phases, and being left a widower with one daughter, he had lavished
the wealth of his well trained, active mind,
and far, beyond her years,—May Marinwas his companion in thought, in study, in
an his and the wealth of his well trained, and far, beyond her
was his companion in thought, in study, in
almost all things. She was now away.
What a treat it would be for him to tell
her of Pearl, of the new subject of attudy
and thought which had come to them.

The neighbors of Mr. West had subjected
into sombre allence, the shellering care
into sombre allence, the shellering care
of Mr. Marvinyolonapigat to arouse at ones,
their superstition and envy. "Novemedcould come of it." "The evil on must be
thereif that lighed was present," they would,
say. The parson, at first moyed and inspired by the relation of Pearl's vision
which he had been one of the first to hear,
now saw the current of opinion runningadversely to Mr. West and his nice, and
ence with hig fock, and being for too feeble in intellect to grapp the meaning of
the new revelation, he confirmed the public
prejudice, and set the seal of censure upon
the imnecent repipients of angel visitants, by:
the following statement made in his, subjett
the vely, next founds after he had seen
Pearl awaken from her vision and heard her
truthful narrative. He sait;
the twick and a subjett the vely, next founds after he had seen
Pearl awaken from her vision and heard her
truthful narrative. He sait;
the weath the family of Mr. West
and he trune of Pearl.
Mrs. West and we are warned that
staan shall try to deceave even the elect;
bewarel beware of woives in sheep's ciqhiling! Beware of those who associate with
the latter days, and we are warned that
staan shall try to deceave even the elect;
bewarel beware of the parson
were spoken. Step you
onk new if meant the family of Mr. West
and the truneous of the parson
when these words of the parson
were spoken. Step you
one will be and the parson
were spoken. Step you

mysterious aways irritated ner, out when this attack came from one who should have been her spiritual adviser; she nei-ther flushed with shame nor langer; she neither shrank from the gaze of the pastor nor the people, but as soon as he had fin-ished, she rose and said, in a clear, distinct

voice: "We have worshiped God in this place for many years; we have dealt hencetly and uprightly with all; our family have been born here; have received the blessing from your hand. You have tool use of any of the second ministering spiritys. You, who have not seen, have spisitriof the beautiful cities of the season one wrone. If you condemn me that child shall be my teacher, and God, through her, shall speak to me and ministed—speli-bound; they had expected nothing more than a burgt of tears or contaion. Mrs. West gathered her children together, passed quelity from the church into the lovely summer air, and into the broader atmosphere of spiritual freedom.

A little while after gait the family of Mr. West were unfield in proper of spiritual freedom.

A little while after gait the family of Mr. West were unfield in prayer, and aprirtual before the season of "We have worshiped God in this place for

Come holy spirit, heavenly dove.

Luck and Ill-Luck

Mr. William F. Story has made the fol-owing felicitous translation from the Ger-nan of Helhe, which he entitles Luck and

s you quick-and runs away! ame Ill-Luck's in no such flurry.
Nor quick her close embrace she quits;
he says she's in no kind of hurry.
And sits upon your bed—and knits! Book Notices

present time, including his viait to America. It says for easily a man, sixturing & Co. Although written by a man who claims to put all his trust in food, it is very evident that his trust in food, it is very evident that his trust in food, it is very evident that his trust in food, it is very evident that his trust in food, it is very evident that his trust had the easenful backing of wonderful present and the food of the

CHOICE READING FOR PUBLIC AND PRI-VATE ENTERTAINMENTS: Arranged for the School, College and Public Reader, with Eloca-tionity Advice. Edited by Robert McLain Cum-nock, A. M., Professor of Rhe-fore and Ejocution in the Northwestern University. Chicago: Jan-sen, McClarg & Co., 1978. (Price, \$1.25).

sock. A. M. Professor of Rhetoric and Riccullen see, McCling & Co., 183. (Fire, 11:3).
Peof. Cummyk is generally known throughout the complying some of the heat elecution of the complying some of the heat elecutions was shrounced as coming forth under his superful at, we expected a rare treat. However, the superful and the supe

TRANSMISSION OF WARLATION OF CHARand Kirdy Lieu, paper, Price, &c. k. New
York: S. R. Wells & Company.
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custom of the principles and facts relating
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child are chiefly due.
The subjects are handed in a delicate and
will ensure happiness and social progress, are
dealt with a happy manner.
The subjects are handed in a delicate and
well digested by all who desire individual
prosperity and general social advancement.

well digested by all who desire individual property and general social advancement. THE HEAVEYOR SPHERES. Character of Release in the social transportation of transportation of the social transportation of transportation of the social transportation of the social transportation of the social transportation of the social transportatio

Concluded from Solved Fass. Held a, few years ago at the mansion of the kild medium, numerous articles were brought by the unseen intelligences, in rebrought by the unseen intelligences, in relative to the second broggs use on the property of ceeds in strength, even the vituperation dis-played by churchmen with us against "infi-

ceeds in aftength, even the vituperation disdisciplination of the second of the seco

and glosty?

In deprecating reliance upon works alone, the deprecating reliance upon works alone, and the property of the perfect of the perf Once again, are we driven from the vast Once again, are we driven from the vast repository of interesting sights and sounds, compelled for the present, by the deleterious effect of the climate, to bid an adieu.

Benjamin F. Wade, his Habits and Charact

Benjamin F. Wade, his Habits and Character

Mr. Epiron.—A few days are Benjamin
F. Wade passed to the higher life speachtilly
and bravely—a fit close of a long and useful
career on earth. Of his public acts enquals
career on earth. Of his public acts enquals
career on earth. Of his public acts enquals
frankness and courage won the warm personal regard of those who differed widely
froug him in opinions. A word of his pritrue eatimate of the man, especially as some
suppose him to have been rude, coarse andvulley. The company of the company of the company
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om, and never knew of the going to a sa door of bar-could to a sum of the country of the country

even in Washington, as I knew well. This temperanes at table was remarkable, and he thought no small share of his fine health two works of his plain and regular habits, we would be his plain and regular habits, and so became an unbeliever even in a future life; holding grandly and with heroic more considerable of the plain of th

Washingron, D. C.

Items of Interest-Gems of Wit and Wisdom

Some men will believe nothing but what they can comprehend; and there is but few things that such are able to comprehend.

God called the nearest angels who dwell with him above;
The tenderest one was Pity, the dearest one was Love.

"Arise," he said, "my angels, a wail of woe and sin Steals through the gates of heaven, and sad-dens all within.

"My harps take up the plournful strain that from a lost world swells."
The smoke of terment clouds the light and blights the asphodels.

"Fly downward to that under w on its souls of pain Let Love drop smiles like sunshine, tears like rain."

Two faces bowed before the Throns veiled in their golden hair;
Four white wings lessened swiftly down the dark abyss of air.

ark abyse of air.

The way was strange, the flight was long; at last the angels came
Where swung the lost and nether world, red-wrapped in rayless flame.

There Pity, shuddering, wept; but Love, with fails too strong for fear,
Took heart from Got's simignitiness, and smile of cheer.

And lo! that tear of Pity quenched the flame whereun it fell; And, with the sunshine of the smiles, hope entered into hel! Two unveiled faces full of joy looked up-ward to the Throne, Four white wings folded at the feet of Him who sat thereon.

"Welcome my angela! ye have brought a-biller joy to heaven; song shall be the song of sh-forgiven."—[J.G. lightitier. We all complain of the shortness of time, where the well-defined in the shortness of time, where the with Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our would be noend of them.

would be no end of them.

WHEN the stiffened body goes down to
the tomb—sad, silent, remorseless—I feel
there is pa-death for the man. That clod
which yonder dust shall cover is not my
brother. The dust goes to his place, man to
isle own, It is then I feel my intmortality,
to look through the erave into heaven. I ask
no risen dust to teach me immortality, I am
omeelous of eternal life.—Purker.

no risen dust to teach me immortality. I am conscious of eternal life.—Parks, because he english testimony of a witness, because he english testimony of a witness, because he work of the testimony of a witness, because he york observer is anxious to know how it is possible for such a bad man to that an each. The toberver is altogether too plous for this possible for such as a language to the possible for such as a language to the possible for such as a language to the english of the possible for a less practical and more bigoted place. The title has gone by when a man for home of the possible for a less practical and more bigoted place. The title has gone by when a man for home of the possible for a less practical and more bigoted place. The title has gone by when a man for home of the possible for a large part of the possible for the possible for

cause he la, fearlestly housest.

This college is under the rule of President McCosh, one of the shining lights of the McCosh, one of the shining lights of the las students reveals a state of morals, and a method of life, of the most deplorable charrousing, carrying deadly weapons, and shooting are the diversions of them, orthodox on the most deployed of the most

name we have the deposit they sage win a specimen; speci

APROBLEMS OF DE LA ROCHEFA/OULD. The greatest intellectual endowment an ie greatest ignorance are the nearest neigh ors, in condemning all human knowledg A MAN who complains about misfortunes which he might have averted by his activi-ty, proves much less how bad his condition is, than how weak his character is.

IMADINATION is a tree the superfluous branches of which have to be cut to preserve the energy of nature.

Modesty without bounds, is disguised pride.

pride.

The daty of woman is to be virtuous; it is perhaps their privilege only to appear so. Some neglect their duties, but all match over their privileges.

THE royal court is a company of well ed-cated and well dressed beggars.

ucated and well dressed beggars.
Juddmenn's is the faculty of perceiving
the difference of the most similar objects,
the mind perceives the similarity of the
most different objects.
Neves give advice to dunces or fools; the
former will not understand you, and the latter will not listen to you.

ter will not listen to you.

To disagree-in mind makes often as good friends as to agree.

To make a fortune does not require so much of mind as little of delicacy.

Who addresses the multitude need not despair that he could not make it believe all what he wants except the truth.

A wise man lends himself to the world but delivers himself to solitude.

out cenvers nimself to solitude.

Bab luck is simply a man with his hands
in his pocketa, and his pipe in his mouth,
looking on to see how it is coming out. Good
luck is a man of pluck, with his severs rolled up, and, working to make it come out
right.

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see the impossibility of keeping open accounts, as the money received for each subspiriter searcely pays for the white paper, and world not warrand other than a strictly each boulness. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, retierate that there can be no

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and Washington streets

CHICAGO, ILL., MARCH 30, 1971

THE OUTLOOK.

The Thirtieth Anniversary of Modern Spiritualism.

Modern Spiritualism was ushered into the world, March 31st, 1818, at Hydesville, New York, in the family of John D. Pox, his two daughters, Margaret 12 years of age, and Kate 9 years of age, being the mediums. In their presence rape were made, and-occasionally the pattering of invisible footsteps was beard. Kate 161 a cold hand pressed on the cold of t rn Spiritualism was ushered into the

periodicals published exclusively in its in-terest. What truth ever before unfolded so rapidly, or gained in so short a time so many emment adherents!

many eminent adherental Spiritualism was never stronger than to-day, and its pragnets never before were brighter. Hising in its colosal strength brighter and the property of Spiritualism was never stronger than to-

is the we had greater reason to rejoice.

Its sky is clearer, its atmosphere purer, its current literature beams with finer gems of thought, its adherents are more numerous, embracing within its folds the very highest government official and prominent savants, as well as millions of intellectual farmers mechanics and artisans, who are equally as worthy, and who have minds eminently, adapted to grasp its grand truths. Spirit-ualism has attained this proud position from the fact that its manifestations from comm mas attalged this proud position from the fact has manufestations from the fact has manufestations from the fact has manufestations from the fact has been apparent to the fact has been apparent from the fact has been apparent from the fact has a fa

e Harmonial Philosophy!
In this city, in the presence of Mrs. Hol-Billing, spirits materialize vocal organs. ansmit communications, give tests, es-bilish their identity, and describe the onders of the Summer-land, and Mrs. Cora-t. V. Richmond's sublime ulterances are re-vived with admiration by all. In the South Mrs. Ediralge, through whose marvelous editimistic powers, spirits write messages,

furnishing their own jenett. In the East is Mrs. Pickering, in whose presence, while her own body ja partially seen by the members of the circle, spirits insterialize in full forms, converse with those present, giving names and tests, thereby fully establishing their district, in Chicago, Terre Haute, Blog, ton, New York, and Philadelphia, are many mediums, in Facil in nearly every city and hamilet of the United States, mediums (of Tion can be found.

The fact that Spiritnishish, was unhered into existence through the instrumentally

namet of the United States, mediums by gome of the various phapes of manifestation. The fact that Spirthuiliah, was unhered into existence through the instrumentality of the angels, did not reinder it of a character that parasites in the form of pretended mediums and impostors, could not for a time attach thensives to be the state of the time attach thensives to be the state of t

The Rev. Flavius Josephus Cook as a Wit.

where virtue seeks to enter."

The Rev, Flavius Josephins Cook as a Wit.

In his discourse of March 11th in Boston, the Rev's deeph weat for Ingersoll, familiarly known as "Bob," and here is a special seek of the west of the wind in t

Feminine Hymn Writers Two of the most popular hymns in the English language, hymns which have found a place in all the "evangelical" hymn books of the day, were not only the productions of women, but of women when expected "evangelical" Christianity and were content with the simple religious which SpiffDallam suggests. We refer not, to the Tamonu hymns gests. We refer not, to the Tamonu hymns gests. We by Helen M gests. We reter, russ, to the standing hymic by Helen Maria Williams, beginning "When Thee I seek, protecting power." Miss Will-tams, though a native of England, spent most of her time in France, and sympathiz-ed with the best element of the first French revolution. She died in 1877. Her nephew, of with the best element of the fart French vervolution. She died in 1827. Her nephew, Athanase Coquerel became a distinguished liberal prescherin Paria. The other hymn to which we refer, is the famous one beginning. "Nearer in God to Thee." This was the production of Sarah Flower Adams, a theral thinker, and one who would undoubtedly have been agood Spiritualist had actived in our day. She died in 1828. To these two we might sidd the name of Elizabeth Barrett Browning, a confirmed Spiritualist, and one, who lived to witness some markable phenomena. She is the author markable phenomena. She is the author the same of the contract of the same of th

e adopted them so widely that perhaps they think they are entitled to them. The fact, however, should be re-membered that these noble hymns belong to theistic Spiritualism.

Bastian and Taylor-Their Defense

Bastlan and Taylor—There Defense.

As you have given your likes an "Tost Coulditions" in danswer, to the inquirty. "Are the form materializations which, occur in the presence of Mr. Bastlan genuiner," in the presence of Mr. Bastlan genuiner, and the presence of the taylor good of the presence of the taylor good of the presence of the taylor good of the taylor of taylor of the taylor of the taylor of t time, having shown that he possessed genuline powers, so there would be no need of
his resorting to trickery—after experience
his value nedware to convince everyhody,
seeing that there was no recognized authorithat the most secure tying and contining of
the medium was not considered such, he
arrived at the conclusion that it was inthat the most secure tying and cointining of
the medium was not considered such, he
arrived at the conclusion that it was inthat time he has adopted the tests proposed
by his spirit guides (not professed friends as
erroneously stated by Sir. Jones's manely,
submitted to the closest examination both
before and after the circle, under which
faction of the majority of our visitors, such
as the witnessing of recognizable spirit
forms of both sexés, all sizes, shapes, and
often, as recorded by eye-witnesses, the
spirit has led the medium out with at into
full view of the audience.

I would be a submitted to the control of the
coloring the public for support, we
ask no woncher of our honesty from any
their own merits, and giving public circles for the presentation of the phenomena
occurring—frough us, and not proselyting,
best possible results to please the people at
large—not any particular person or party,
As to our altering the manner of conducbreat presentation of the phenomena
occurring—frough us, and not proselyting, best
possible results to please the people at
large—not any particular person or partyheat of the prosentation of the phenomena
occurring—frough us, and not proselyting,
best possible results to please the people at
large—not any particular person or partyheat our altering the manner of conducpression that has been made by the late exposures and disclosures of some so-called
called upon to do so. Feeling and knowing
that we have the good will and approbation of all reasonable skeptics and investior of all reasonable skept

We are most happy to accord th men space for reply. We desire the public to have full knowledge of the reasons these young men have for assuming the position they do. We must confess, however, the opening paragraph of their argument is not calculated to win the approval of the pub-lic. How do the thousands of earnest, lov-

opening paragraph of their argument is not opening paragraph of their argument is not lie. How do the thousands of carnest, loving graining (doubting south, seeking for satisfactory evidence of a life hereafter, like to have their honest endeavors to be satisfied as to the genylineuess of spirit phenomen, dippantly skyled "the caprices of the testy skeptle?". It seems to us to be a raiher cold blooded, heartiess grank, yet it, may be professional. In the face of Mesers. It had be professional in the face of Mesers. It had be professional in the face of Mesers. It had be professional in the face of Mesers. It had be professional in the face of Mesers. It had be professional in the face of Mesers. It had be a supported to the face of the face enumerate further instances, out this one is sufficient to prove, it seems to us, that demonstrated possession of medial power, together with a reputable character, do not afford conclusive evidence of the genuine-ness of phenomena occurring under the conditions of the providence of the second part of the conditions ness of phenomena occurring under ditions offered by these mediums.

ditions offered by these mediums. Meesrs. Bastian and Taylor claim the Majority of their visitors are satisfied this is a very grave instake; in the very nature of things this cannot be true, as the only evidence investigators can have of the certainty of the genuineness of the exhibition, is when they are so fortuniste as to recognize beyond any possibility of mistake, a materialized form, and this, probably, does not happen to one-tenth part of their visitors. These gentlemen say, "Often, as recorded

by eye-witnesses, the spirit has led the me-dium out with it into full view of the audi-ence." Out of thousands of séanges, these-mediums are able to point us to sombest or Seven reforded cases where it is claimed that this occurred: it is very questionable wheth-er several of this small number would start by fest of critical analysis, and while howor several of this small number would stand the fest of critical analysis, and while there may be sufficient evidence to establish the certainty of such a phenomenon, and to render the proof of value as scientific data, by thow far is such proof conclusive as to the majority of the manifestations, and what-satification is it to sitters, who ply their mode; Jo witness a show under conditions which solute of trank, to be rold that we which solute of trank, to be rold that the proof, yet there are several people in this country and Europe who have had such ev-idence.

country and Europe who have had such or idence. It seems to us that the easiest, quickest, most satisfactory, and only way that these gentlemen can substantiate what they claim for their achibitions, its to give their as-ances under-fraud-proof conditions; until they shall do so their exhibitions can be of no benefit to the cause of Spiritualism, how-ever amutsing they may be to some, com-forting to the few, or profitable to the pro-prietors.

PHYSICAL PHENOMENA.

· Hints to Investigators and Mediums.

Hints to Investigators and Mediums.

1. A genuine, honest and intelligent medium will, in his own interests, desire that, the teats of the phenomena shall be so stringent as to preclude suspicion of odubt. He will wish to have such conditions as no mere imposter can submit to.

2. The minute a medium begins to show irritation at the reasonable and respectful exactions of investigators, he shows, unless be can give fair reasona to the contrary, that can be can give fair reasona to the contrary, that could be contrary that the countrary that the contrary that the contrary that the contrary that the conditions which even distance and always be accepted with caution; but there are conditions which even darkness does not vittate, cor infatance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the come is darkness, and it whatever, the light should be struck and the conditions again resumed in the light; never trust to the sense of feeling affine in sheh cases.

cases.

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an imposter, will admittand act up to.

5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable. character that it would be unreasonable even for the most unbending skeptic todeny its occurrence. For instance, if the investigator is allowed to take his eyn locked state, untouched by the medium, and to hold it out in his presence, in broad day-light, and if under these conditions there is produced, a written message, indicating clairvoyance the test is irresistibly strong. This has been repeatedly don't

clairvoyance the test is irresistibly strong. This has been repeatedly glone.

6. Our duty where mediums, however genuine, have been detected in frand, is to put the public on-its guard against them. The penalty which imposters must pay is to have it known generally that they have cheated once and are likely to othat again; and the safest way is to avoid such mediums altoesther.

and the safest way is to avone any an information.

7. Conditions, however, ought to be so stringent that hobing is left to depend on the assumed good character or respectable as a spisfillife character, and a said cause the established as authentic by mere opinion, but only by actual knowledge. Failt cannot become a factor in the problem.

8. When-a medium has been repeatedly

but only by actual knowledge. Faith cannot become a factor in the problem.

8. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of strips gent conditions for familiar phenomena, but the state of the strips of the strips

one investigator is present with the mediu gating, should consult together in adv of the sitting, and each sale. Until a me dium is thoroughly tested, take nothing for granted. Trust not to smooth words/or granted. Trust not to smooth words for fair looks. Some of the deepest villating have the art of appearing frank, open-hearted, and guileless. Impose such condi-tions that it shall matter not to you whether the medium is honest or dishonest. As we have shown there are exceptions to this

rule.

12. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not the statement. conclusive, varying the conditions is varying them less stringent, making them less stringent, making them less stringent, who would have

you think that he must have his own par-ticular room, because of its "magnetism," for his manifestations. The genuine me-dium will almost always let you choose your own place for a sitting, provided there are no obvious objectious to it. Investiga-tors should carry with them the most har-inonious per sonal conditions possible, and approach the presence of the medium with a feeling of handly interest, absolute test for physical manifestations without subjec-ing such mediums to physical injury, pain or discomfort. mfort.

14. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict inditions

Victory!

The great battle of "Hell" has been fought and won by Free Thought. The leaders of Christianty, who for a thousand years have stalked up and down the earth bearing aloft the awful banner of eternal damnation, have met overwhelming defeat.

The solid cohorts of conservatism marched forward into the battle field of the presence with load and and the presence with boundary and pragment with the common than the presence of the presence of the presence of the presence with boundary that the presence with the presence with the presence of the

The solid cohorts of conservatism marched forward into the battle delt of the present with loud-sounding trumpets and brazen cannon, armed to the teeth with firm resolve to auppress every new, vitalizing thought. In the center was heary Catholeism, her garments red with the solid of the grave of the grave of the present of the solid present of the p

which resistance is useless. Thought gath ers strength, and suddenly the opposing bat-talions stood like chattering ghosts, wisps of thinnest fog, and were blown from the light of day!

of thinnest fog, and were blown from the light of day!
Cannon loaded to the muzzle, with dog-matic destruction, grim and terrible in size, with ponderous wheels, and ammunition trains; solid plantan of solderin, surmed to the teeth; huge volumes of sacred lore, in-carnate beliefs, fogmas, creede, best-vances pleasing to God, all proved to be shadows thrown on the mind, as the Alpie Brocken May of light.

Elernal salvation has depended on eternal damnation, and a belief in Itell has been once essential than a beltef in Heaven. The Devil has sat on the throne of Christiantly, and been regarded as the most essential member of the Godbed. Mankind have been ruled by fear instead of love, and eternal torture forestalled in the present life.

eternal torture forestabled in the present
The fires of Hell expire on the mental
Articon. The Devil disappears from the
Godheest—Gu the barren coast mankind
have traversed during this nightmare of
theology, still stalk a few sad ghosts, bewalling the good old times of theological
rule, when the priest was everything and
man nothing.
Hell and the Devil being the sorier-stone
of the church fabric, when they we taken
out, the whole structure reels to the ground.
For if there is no Hell, there is nothing to
save sinners from. If no Devil, then Adam
and Eve could not have failed by his temptation. If not failen, man necds no relevener. Like a coblish-chose fails the gigantic
castle with its cloud-piereing dome, at the
touch of thought.

ouch of thought.

The field is abandoned, and matter its martyrdom to the ghouls of ious fanaticism, and demons of bigoti-may here set up a triumphal column o which shall be engraved:—

"On this coast perished the belief in Eternal Damnation, a flery Hell, an omnipotent Devil, and priestly rule, and man henceforth is his own re-deemer."

The Thirtieth Anniversary of Spirituali

The 30th anniversary of the introduction of spiritual philosophy at Hyderville, N. Y., is to be celebrated in a becoming manner in Cleveland, O., March Sist. J. Frank Baster, lecturer, singer, and public test medium, lectures for them during March, and will-contribute his well trained educational and medial powers, to the entertainment, The Jyceum will give their entertainment on Monday, April 1st.

Thomas Cook desires to jeave the lect field and wishes to find, some one to him to work is some other direction, proposes to close his lectures in-Minnes arter gisting Winnebago Cily, Fairmond Biles Earth Uity, and take a bounstructural cowar in Masou Cily to Ma and Keufeltres correspondence addressed him Paramigues, Datoles Co. Minn.

Dr. J. K. Bailey spoke at West Mite Ia.— three lectures—in the new Ba Church, March 16th and 17th, to good a

THE INDEPENDENT VOICE.

Answers to Questions.

sported expressly for the RELIGIO-PHILOSOPHICAL

By the Spirit of James Solan through his own material ised organs of speech in the presence of his median Mrs. Hollie Billing at her residence, 24 Orden avenue

QUESTION:-Why is it that we get contradictory statements from professedly the same spirit

Answer:-Perhaps the medium might have been controlled by different spirits.

have been controlled by different spirits, who gave conflicting messages. Quarton:—A man and second wile living a gree-ably and pleasantly together, the wife towing and appreciating the husband more, if possible, than the first,—the husband not reciprocating her affec-tions,—why is it, and what will their relations be in spirit-life.

the first, who hashand not rectprocaline her affections are the controlled in the future state. It was her nature to love any one reasonably kind to her. As we would not be a controlled in the future state. It was her nature to love any one reasonably kind to her. As we most the controlled in the co

and mot.

"Questrow—If our spirit rules have the power to separate the spirit from the body, why de they allow it to remain after the body common a burichage can only bring relief.

ANSWERT—To deprive a person of life under such circumstances would be no less than morter. I am decidedly in favor of pletting nature take its cobes. If the remaining the proper is the proper of the

earth into the opin-version or suffering.

Question:—What effect will the recent Bishop's
expose have on the spread of spiritualism?

Answer:—The effect will certainly be a
very good one; it will cause agication—se
thought, and that is what makes Spiritual-

Questroot Full teach Spiritualists something, too, perhaps?

Answelt:—Yes: a very severe lesson, that they need.

that they need.

Answelt:—Inspiration usually comes spiritual and lampsession?

Answelt:—Inspiration usually comes from the highest indelectual segree. Impression usually comes with reference to business matters, and in the common path-

ousiness matters, and in the common path-way of life. Inspiration is imparted to speakers and to those who give ideas to the world. I don't see any difference in the method through which each is given.

Question:—How will the educational systems of the day be effected by a true understanding of Spiritualism?

of the any se secrete or a true uncertaining of Asswern.—It will give to the entire world the real knowledge of the laws of nature; also a better knowledge of all science, and teach people how to live in order to be true men and women. Agraeriors—If man and wife have been unequipily in this life, what will be their condition in the spirit-world?

rit world? LNSWER:—They would not, probably, see h other there, or be compelled to live to her. each other there gother.

Question: Does Swedenborg, with his long experience and observation in the Spirit world, give his account of an eternal hell of fire, or anything that in

Answer:—He does not; he left that in this world, and has not thought much on

the subject in the other.

the subject in the other.

Questroot-Can the spirit, while in the body, make itself known to another spirit in the body, make itself known to another spirit in the body, separated at any distance? better, and withrestion, one spirit can telegraph to another. Questroot-Plasse argials how this can be accomplished by a person!
Answurnt-He must try the experiment with some friend who jee congential to him, or with whom he can come in rapport. If such a triend will go into a darkehed room, and you do the same, at the same horer, you and you do the same, at the same horer, you be congenited to the same and the property of the property o

ing questions and ricelving answers.

Quistron-An-keps any most individualized
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no beginning, for if it had, there would be
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an end to its existence, Spiril is an eleman
or to the control of the control of the
ligences to day in the universe than there
were a million pages ago. were a million years ago.

President Lincoln, though the pride of merica, was no sectarist, no creed-bound harisee, but a great, broad humanitarian living a free thinker, he died a Spiritual-

Innocence is like polished armor, it adorned it defends.—South.

Laborers in the Spiritualistic Vineyard

Mrs. Morse lectured in Allegap, Mich., March 16th 17th and 18th

Our Meridian Sun is the name of a new paper just started in New York. It is de-voted to Spiritualism.

The Gem is a monthly literary journal, published at San Francisco, Cal. It is full of interesting reading matter. 'Edited by Mrs. Lulu Holm.

Mrs. Lulu Holm.

Frank T. Ripley, who is represented as an excellent medium, is about to come to Chi-

excellent medium, is about to come to Chi-cago.

The first society of Spiritualists of Battle Creek, Mich, hold an anniversary celebra-tian Marah both and sist. It will doubt-less he a season long to be remembered. Eminedt. speakers and mediums are an-nounced to be present.

John A. Lant called at this office last week. Geo. Frame's Train is in the West lecturing for his benieft. The Chicago papers speak of Train as an "incohere at luncing will be glad to drop him very quick. He knows more in a migute than his traducers in the daily press can think of in a wholl-month.

in the duty press can think of in a whole month.

W. F. Jamleson and Elder W. R. Cunning-ham are to debate in Joplin, Mo., March 21st ham are to debate in Jophin, Mo, March 13th — 22th Inclusive (Sunday excepted). Also in Carthage, Mo, April 9th—17th (Sunday excepted). They are now debating in Syringided, Mo, in the most elegant Opera House in the Southwest Large and deeply interested audiences are in attendance, every night, in owithstanding the efforts of the resident clergy to keep recopie away, Dr. J. W. Woodworth, postmater at Mayersville/Miss. is a healing medium, and, because hole secretising this heaven bestow-

Mayersvilley Miss, is a healing medium, and, because hole exercising this heaven bestowned upto the bringing down upon his devoted heart the ire of the "regulars" and orthodox opposers to angel ministry. We hope he may have aid to strengthen his determinamay have aid to strengthen his determina-tion to continue his works of rightoousness' even to the confounding of the mighty, even though he cannot do as many mighty works on account of their unbelief." Capt. Howen and Mr. Vandercook had large and enthusjactic audiences at Terrell and Dallass'Texas. At the latter place the Captain gave len iectures, besides adjuras-

Captain gave ten rectures, oesides address-ing the temperance mass meeting on Sun-day, the 17th. A society of Liberals is formed there as the result of his efforts. They will be in Hempstead over the 31st, and then in Waco, Bryan and Brenham-Address them care of Hon. W. L. Booth, Hemostead Texas

Hempstead, Texas.

Sunday, the list of March, being the 30th
anniversary of Modern Spiritu'alim, there
will be services to commenorate the same
in the forenoon, at Grow's Hall. By consent of the officers of the Lyceum, the Lycéum childrein will assembble in their places,
and Onina will address them. As Onina is
very popular, her address will be listened towith deep interest. In the eyening, Theodoro Parker, will deliver a lecture on this
subject.—What good has Spiritualism done?

subject—What good has Spiritualism done?

Capt, H. H. Brown closed his ergagement:
whit the society at Shrevejort, La, the 10th, having given tweiv) sectures there. He and
Mr. Vandercook won many friends. They
were at Terreft, Foxes, the 12th, 13th and
14th; at Distig. Text, 15th, 10th, 13th and
14th; at Distig. Text, 15th, 10th, 17th and
18th. Parties toleveen Dallas and Austlin
and in S. E-Texas, who wish their services,
will please gaddress them 'soon at Austlin.
They would fire to hear from the friends in
every towfy inst what they will do towards
a course o's lectures within the next three
'ponths. Wite them as above. They ana course of rectures within the next three riponths. Write them as above. They an-dicipate being at New Orleans in April, and friends in Lebanon please write them there, care of Mrs. L. E. Saxon, 234 First Street. They report exception success for the cause.

Passed to Spirit-Tife.

Passed to Spirit-life from Pontiac, Mich., HARRY POWER on of Thomas and Lydis Power, aged 14 years.

Although they have loved sons yet remaining to bless it bousehold, yet they decepty mourn the sad change that is in their family circle, but with the know-ledge they posses the loved beyond, they will caparly, seek the lessons of and wisdom that his progressive mind will be able to im. The funeral discourse was delivered to a large and sympal ing soldience by the writer.

the great transition was complete.

The funeral was largely attended. Hudson Tuttle proof the words of consulation of the Spiritial Philosophy.

Consenting of Manter Ohto

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Mrs. C. M. Morrison, M. D.

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tim to the use of opium. If so more than orld you want to break from this slavish it rail, to appeal to the Will, for the function become so changed, that it is a question of

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See Free Superiority. 2011. 2

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The Great Trunk Line between the East and the
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I doubting of the Principles of Correspondences, as are of foldstance the feet field of the Correspondences, as are of foldstance the Mrs. Correspondences. What is Massers
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An Acrostic.

Round all the world, both near and far.

Ever may thy glad tidings by.
Led on by truth, thy guidding star.
In Joybe halled by every eye.
Go, thou herald of liberty—
In hashe by mission to fulfill;
On earth teach true divinity.

On earth keeh Irve divisity:

Treach outspearing Father's will,

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Justice ever as thy fue name
On thy standard thou hast written,
Unto all, high or low the same
Repeat from week to week the truth,
Now daily flowing from above,
All glowing with immortal youth,
Love, love, no other word but love.

JUDGE NOT. BY CAPT. H. B. BROWN.

(Written for a young friend.) "John and Peter, Robert and Paul, God in his wisdom, created them all."

Yes, "of one blood" are the children of earth; Some noble, some vile, from the moment of birth, And though John was so noble and "Peter a slave," Robert se plous and Paul such a knave, Since by one Law they are forced thus to.be,— "Born to conditions they could not forcee,—"." We never will judge them, the Ite chasits fall Over each life, for God made them all.

Over each life, for tool mass them all. Inditite Law must be infulite Lower. And has jo the worth burnsh put something above The mere brute then let us seek and we'll find Some noble geme bid in the idiot's mind! While the purest, and best, and wheat of est the While the purest, and best, and wheat of est the Find in themselves, evil implanted at birth. Then leave them to Nature, abe balances all and lovingly cares for Rob., 40th, Peter and Paul. And lovingly cares for Rob., John, reter and a sur, And Miss Flora remember, the primary school Oft serves not to discover the sage or 'i'e fool; And the college off finds its wisdom a. d wit In one who once on the dunc's block did sit. While-tife-whitest of saluta once the garb of sin

wore, and the satisfied soul like Twist, called for more. hen over good Robert and sin stricken Paul et, your charily, like Gods', lovingly fall. Bushnell, Ill.

Jesus and His Disciples.

Jesus and His Disciples.

The following graphic "description of a seen that occurred durine the travels of Brq. J. M. Pee. The control of the

Boices from the Beople,

and 1, apply, will life to the navere and life to the contrast of the contrast

bility. Feel perfectly free to-joint justice questions any olderic to be answered.

A roll free as any olderic to be answered.

The first in the first perfect of the first say to Feter, thou set Teler and upon this rock I will built any Cherris, and the gates of bein land not pre-have clapsed since I waiting its mortal vestimes and talked with man, do not regult; he words I built his was the fore I waiting its mortal vestimes the property of the second property of the prope

The Mediumship of W. T. Church.

BY WILLIAM EMMRTTE COLUMN

Mr. Revort.—I was pleased to see by the last victoriously emerged from the Toronto contest. Allow me to add my testimonial as to the genthelic through the presence. Consequent upon an extended investigation of Mr. Church' mecliumship, covering the presence. Consequent upon an extended investigation of Mr. Church' mecliumship, covering the contest of the contest of

"Ninewakee" and "Monny," the similarity, extheir mortality, and loghfoadily are attitingly
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In their mortality and loghfoadily are attitingly
different.

Sile to secure good Angifestation in the preence of a digermant without multitude; being
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upon the phenomena, only the feetlest manifestin fact folleres, while the most remarkable pheromens would at other themp transpire under presummer and more select circle. I pressume that
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my experience extends, whatever they may be in Lidestand me as only working for the genu-leness of the phenomena occurring in my pre-cess, which can be a superior of the pre-tor of the pre-tor of the pre-ent. As to the genuine character of phenomena extended to the medium and those pre-ent. As to the genuine character of phenomena unable to state, ny politon being that it most case they are raily spiritual manifestations. The continuation of the pre-mediumship, that deadly opponent of all fread and trickery of every kind.

Plain Words.

I hold God to account. I arraige him before the tribinal of Reason. It profeel, I demand that the tribinal of Reason. It profeel, I demand that man and hold him, repossible for A. Hitti, time ago, a trela of care started from New York, The care rathed over the iron way, and had since Christians tide, and all were ployan and happy. The care rathed over the iron way, and had since the control of the control of the control of the partners of the control of the control of the partners of the control of the naker and the company have it was wrong; and the control of the control of the control of the maker and the company have it was wrong; and saled, a true when the maker and the company have it was wrong; and saled, a true when the maker and the company have it was wrong; and saled, a true when the maker and the company have it was wrong; and saled, a true when the maker and the company have it was wrong; and saled, a true when the maker and the company have the saled and the control of the maker and the company have it was wrong; and saled, a true when the maker and the company have the saled and the control of the maker and the company have the control of the control of the maker and the control of the control of the control of the maker and the control of the co

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held a new size, atons, and obtained independent writing upon it. The Quriad Davic Consistentive has shown this The Quriad Davic Consistentive has been taken the Consistent of the When Lieutenant Maury was obliged to fee from the Unice States during the late civil war, the Duke recognised the then searcy appreciately raise of his researches on the physical open groups by home soil a welcome in Russia.

Dr. Stade is fully engaged in St. Peterburg, and committee the Consistency of the Russian in th

Can it be possible, is it true, are there really 10,000,000 Spiritualists in America? What's large number! Why, there are only 7,000,000 Germans in the United States, according to the last census, and still, which way, can you turn your eyes without seeing one?

19,000,000 öpicinalisis in America? What a large number! Why there are only 1,000,000 derman sumber! What Chase of society do these 100,000,000 Spiritualists before the American Science and the Science and Scie

and be able to get 11 * Mlow me to give an instance:

What I will now state may seem singuisty but I was too only no believer it 8 piritualization, but also merer had the silichtest idea that anybody but foots could believe it possible to committedate with could believe it possible to committedate with of the world, and associated with all classes of so-ciety. How many millions may here not be at present who, like inc they, are now fifty of the wast of a fittle more light, would soon foot-seem of the state of the state

wanf of a little more light, would soon flock around the standard of the doctrine of Harmonial Philosophy?

The standard of the doctrine of Harmonial the great is the more light to come from?— The point, instructed by my controlling band, to the Daily Praw. And now where are our men of weight and influence? Where are our men of weight and influence? Where are our men of weight and influence to make the property of weight where is our Juy Goodfe Cannot mos-large. New York daily papers to be devoted to our cause?

large. New York daily papers to be devoted to our Spiritualists, whose principal literature consists of spirituals reading matter, are very up to imagine that other people are as well informed on apprenewing your subscription to the Jougnat, or any other spiritualistic paper, and you, will soon find out how much work spiritualists have before them.—Gend 2MID Therman.

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wy are ab on to your previously-acquired branches ; knowledge. We can demonstrate the uses of the which we are prepared to itsch, and giva you new philosophy of the healing of the sick, it carring of the insafe, the ultimate constitution in hatter, and the evolution of religious ideas. W can also offer you evidence, adapte thoughtful mind, of the reality of a life for man."—Wen. H. Harrison.

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Wonderful Manifestations.

Some time since, you loquired of me what W. T. Church and upwell were guilting from our law. T. Church and upwell were guilting from our law to the state of the

The Rev. Clark's Sermon at the 1st M. E. Church Projected & Little on Spiritualistic Grounds.

The following is from the New of Notice, Ohio, and shows that a Metucolist minister can appreciate the New York of Notice, and shows that a Metucolist minister can appreciate the New York of Lazarus and the right, worst of It, heyeigh the river.

Among other things he said, it was a precious people had ministering sequely who had power to come back to this world, and encourage and competent and ministering sequely had been designed that the New York of New Y

Wondering at the love that crowned us,

He quite holds the love song sully endered
the seatiment. He said he believed that the angreet dart right down to the poor and lovely of the
seatiment. He said he believed that the
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that the said static static static static
fluide from memory but substantially correct.
Just what had of sangle these works the
whether they were spiritual messengers, who
once were in the body on earth, and whose syndistinctive creations of tool, and whose synthe static static static static static static
distinctive creations of tool, and who had never
inhabited the body. In other words, are angels
Mr. Clark?

St. John seems to settle it in levelstion Styrense
"And I. John, saw these thisra-, and hard the"And I. John, saw these thisra-, and hard the-

And the state of t

that heep the sayings of this book: Worship
According to this acreptance, he anged was once
a "fellow servant, and of thy brethern, the prohand the servant, and of the prehand the servant of the servant of the prohand tired in the body, died, and was now in a gibrithed body, as messenger than angely of God to
II, the same measure did Moses and Elias mapressives of James, John and Feder (Gt. Lake,
chapter 9, wereas 93), and talked to Jesus conderns
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and cains only of the graves after his Gesus's searcetone, and the searce of the

many."

If the good have these glorious unseen messen-ore around them, certainly all ought to strive to If the good have these glorious unseen messen-gers around them, certainly all ought to strive to be good.

The sermon was listened to with marked in-terest, and we believe the congregation greatly edified.

Church Property.

It is an odious Teature of many of our state constitutions, that church property is axempt from who struggies for an existence, is taxed more who struggies for an existence, is taxed more heavily thereby, and she is compelled to bear an additional burden. In Maryland soom, progress has been made, the building abone of each defaultion to be the state of t It is an odious feature of many of our state con-

rations for educational and charitable purposes, The necessity for taxing church property is self-evident. In Maryland it is said that one re-ligious deconsistation owns thrifty arers and a valuable wharf property in Annapolis. A church in-stitution is nather county owns 1500 kerse of land. A second church institution. The rests of large properties belonging to one church institu-tion are sent to Paris regularly.

tion are sent to Parts regularly.

Ten phetic.—C. C. Blakes, of Decatur, III., makes the following predictions in Maries.

It is a marked to the prediction of Maries and radially grow warmer fill the end of the month; though there will doubtless be woo three modifications and the month of t

Maygeneral average not a cacept as ren.
June-Hot and dry, except as ren.
acts untime of viced storms; cooler abous each untime of viced storms will give retife only in place.
August-Hot and dry; local storms will give retife only in place.
August-Hot and dry; but some severe local
August-Hot and dry; but of month; severe
torms.

Hot did for part of month; severe
Da average.
The average of the place; rainDa average.

Augustus and uty, or an augustus and uty, or an augustus and variable weather in places; rain-local storms and variable weather in places; rain-fail for the month rather less than the average, except in Southern Blates; some danger of cylones in the Southern Blates; also in Indian Ocean. Actober—Cool; rain-fail less than average; a bay frost the last of Spetember or first of Octo-

ber. November—Quite cold and dry; probably more snow than rain; December—Cold and dry; moderate amount of December—Cold and dry; moderate amount of the cold of th

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By B. F. UNDERWOOD.

So this garl, after all, is but a spiritual condition, and the prayer of the one was simply that some of the biles of another than the present of the control of the contro

control the second seco

smething worth saving, away down under lee vil. It is allow or viving and its contractice of the control of t

ces. I your lives, then, be pure; be fed with
1; let them grow in the straight, fair
of virtue and of right; and the kingof heaven shall be your dwelling place,
the pelice of heaven shall be your guest
your friend while still here on earth,
te older days, you remember, they sung,
the teams cement and sad, and voices in
the teams cemend to be, these words:

oad is the coad that leads to death, and thousand walk together there; wisdom shows a narrow path lth here and there a traveler." With here and there a traveler.

And, as one of our teachers has said, the
time will come, oh! humanity—thank heaven for this—when all men can say truly—
near at hand is the time when,

may with consideration manners—change truly— set at hand it the time when, as truly— set at hand it the time when. Broad is the way that leads to life. And thousands walk together here; — The road to hell's a grass-grown path — Without a single traveler. — Thank fool' striving to make the broad set of life free, to late one after another essed of life free, to late one after another unanalty crowned and beautiful with vitre and goodness! You will see that from his earthy life springs the future, as from the stalk of these flowes the biosecura in and shadows that life. He would not earth has angry thoughts, impure and evil deeds, is making that pathil of thorns, and filling the sky of are with weeping, rainy clouds, but the pain progress shall bear the soul

The support of the su

Your souls are growing toward the summer.
Time shall see earth's dying years;
From childhood, youth, old age you're growing.
Toward the heavenly brighter spheres.

Toward the heavenly brighter spheres.
You're leasting coward toward that merning,
That sunshine which shall give you truth;
Those hours of spring-time and of glory
Which give to you clernal youth.
Wait and be patient in roor trolling,
Doing good while here below;
And lot it helght and peace of heaven
Shall take the place of earthly wee.

Spiritualism in Mexico.

Spiritualism in Mexico.

[Translated from the Papano Mejcaho.]

Next, an' answer to the "Criticism on Spiritualism" in the Christian Advocate of the Control of the Control

ner spiritualism has, penetrated and intions. In oncy than all the gestive religons. In oncy than all the gestive religons. In our particular the second give an another second give me the full consideration of hope.

New I am a Christian Spiritualist, because faith by conviction ran penetrated graduathe obscurity, feeundating the germ of virtus and love that aloght in mybeart. Cathtrue and love that aloght in mybeart.

Spiritualism made
macquire the feelings (see intents) of love.

Spiritualism nor Spiritualist have pursued
sect nor person, nor charged with inputess
or imposture to any class of sectorians
or imposture to any class of sectorians
or in the sectorian of the sectori

usem anu caumaniate them; and the only taining they dear is aclentific and evanged-son and good faith. How often it is forgoten—By the fruit ye shall know the most good faith. How often it is forgoten—By the fruit ye shall know the life of the shall know the most good faith. How often it is forgoten—By the fruit ye shall know the life of the life of the life of the life of the shall know the life of the l

of conciliation with the characteristic spirit of conciliation and kindness.

We call attention to the editorial from kee Riktufor-Printosopylinch_Journata_, which we copy. It seems to us that Spirith units on the principles set forth therein. Whilst we never expect to see unity of belief among them, yet there are some cardinal brace all that is fundamental. All who believes fiblical history, are, we think Spiritualists, so far as the phenomena are concerned units of the phenomena are concerned units of the phenomena are concerned units of the phenomena and concerned units and an additional control and the concerned units and an are concerned units of the phenomena are concerned to the phenomena are concerned units of the phenomena are conce

The Pot and the Kettle.

The Por and the Kettle.

It is a graculative with the antecitions a job the parties will be somewhat amitised to hear Mf. W. Irving Bishop
calling "some Charles E. Wattens," (as he'
af feetedly styles himself) a liar and a swindler.
When the conjunction of these two worthies
came about, Watkins (as his letters waiten
when the constraint of the cons

taking.

To drop metaphor, Watkina who defore this important alliance was consimunated, had written to geatlemen (who should be knew the gentlemens of whose at least of the slate-writing phenomens at about to join with Bishop to find out his secrets, and hoped they would not blame him for it, committed himself, it seems, on paper to Bishop in the following communication, (so Bishop says):—
After carefully considering vany proposed.

(so Blishop Says):—
After carefully considering your proposition of yesterday, which I understand to be
a follows: That I Join you in your expose
as follows: That I Join you in your expose
dependent or apirtisalate writing of Dr. Slade
dependent or apirtisalate writing of Dr. Slade
and myself, and the expose of the same as
you may direct. * * * Now I hereby accept
to live up to this our understanding and
agreement, so far, as is in my power to do so.
Awalting your orders and directualing

* I am yours, truly.

* WATKINS.

Feb. 14th, 1878.

Feb. 14th, 1878. C. E. WATKINS.

Watkin's plain in this, according to his own previous story, was simply to acquaint himself with all the facts of Bishop's game; and we can resultly believe him in this, for it was a shably piece of business. To joint even a Bishop' for the property of the property of

ample ability and ready disposition to carry and handed over to Watkins fifty thou-dollars in greenbacks. Any one who is Bishop must know that this is what ould have done. Unfortunately Wat-

tion, and handed over to Wakkins fifty thousand dollars in greenbacks. Any one who knows Bishop must know that this is what he would have done. Unfortunately Watakins was incredulqus, and missed a grand opportunity of retarbering his next.

Mr. Bishop made himself pretty well known by his, career in Booton, and the control of the cont

offer Wild has even a partial sectors with the subject.

That Watkins is a genuine medium hoth for pellet-reading and slate-writing, there is not the slightest doubt; nor is there the sulpitest doubt; nor is there the sulpitest doubt into the world at any time reputation his medium has been proposed to the subject of th to explain the simple to explain the simplest of the phenomena— not even the raps. If the effect of his exhibitions shall be to make investigators more bitions shall be to make investigators more cautious in lending their confidence to scamps, who may really possess some slight medial power, and thus larce the unwary and inexperienced into their toils,—why, then we shall recognize how even so poor a creature as a Bishop may have a place, and a work to do, in this great complex called the Universe.

Mr. Choate and the Spiritualists.

James M. Choate, having been exposed and lost caste among the Spiritualists, is taking the same course as Huntoon and Witheford.

At the rate this work is going on, this ear will weed out all this sort of frauds. year will weed out all this sort of frauds and the sooner it is accomplished, the bet ter for the cas

The following from the Utica Daily Re-publican doubtless places the matter in its true light:

publican doubtless places the matter in 'Ita rue light:
I aw in the Republican the other day, that Mr. J. B. (bate gave an expost of the Mr. J. Chotat gave an expost of the Mr. J. Chotat gave and the Mr. J. Chotat gave was a sport of the Mr. J. Chotat gave was a Spiritualist, never was a medium, and if Christianity would pay him any better he would, adopt that . As he is quite a finest speaker survived in the Mr. J. Chotat gave was the Mr. J. Chotat gave was a medium, and say the Mr. J. Chotat gave was a medium, and was the poople of our fair city to be survived of his insertly before between the survived of his insertly before between the the many day of the Mr. J. Chotat gave and declared, even in this city that he was an enclum, and that it was a gift from

He does Spiritualism no harm by exposing a few tricks and his own ignorance of the truths of Spiritualism in this manner. Mr. Choate came here to Utlea after a most cent in his pocket and to place to by his head. Through the generosity of the Mgrands Budden, Mrs. Kerns, and other Spiritualism, Mrs. Kerns, and other Spiritualism, Mrs. Kerns, and other Spiritualism, and the Mgrands of the Mgrand

This expose was very thinly attended says the Republican of later date.

The New Church Independent of March 2nd, in some remarks replying to certain queries of our own, expresses itself as fol-lows:

Swedenhorg says in his work on Divino Love and "Mission (in. 19): "Every soul of man is in a spiritual body after It has paid about with it in this works," and that "the spiritual body, or the body of the spirit of a spiritual body, or the body of the spiritual body in the spiritual body, and the "the spiritual body, and the "the spiritual body in the spiritual body and the spiritual body in the spiritual body in the spiritual body in the spiritual body or body of the spiritual body. The spiritual body of the spiritual body or body of the spiritual body or body of the spiritual body or body or

if matter is to be defined as something strictly matterial. If the notion is adopted that matter always has something spisitual conjoined with it in the way of force or life, then we take it that the writer measurement of the confidence of the co

ly is no argument against its being to so extent paterial; inasmuch as forms invi-ble to the human sensuous faculty norma-exercised, can yet be, caught and fixed the photographer's sensitive plate.

Whatever be the metive of insult, it is always best to overlook it; for folly scarcely can deserve resentment, and malice is punshed by neglect.—Johnson.

ICONOCLASM;

Astrology of the Bible. THIS work is the forerunner of a book entitled "The Key of Heaven," which is soon to be brought br-

proofe, and a sail spread over all nations, said-deep the control of the control

\$10 TO \$1000 Invested in Wall St. Stocks fortunes every month. Bo free accisioning everythem for the bolids of the control of

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